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The Greeks

STRUGGLE FOR EXCELLENCE

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THE GREEKS

STRUGGLE FOR EXCELLENCE

Robert W. Aldred
Gary Birchall
Douglas M. Gray

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MAN IN HIS WORLD SERIES

James Forrester — Co-ordinating Editor

Nomadic Journey
Gifts of the Nile
Mexico Emerges
Eskimo — Journey through Time
Grassland Safari
The Navigators
Indians of the Plains
Understanding Communities
The Greeks — Struggle for Excellence
China
Kings of Peru
Stone Age Man
Longhouse to Blastfurnace
Teachers' Guide

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James Forrester is Supervisor of Geography, Hamilton Board of Education.

Robert Aldred is Head of History, Oakridge Secondary School, London.

Gary Birchall is Head of Geography at Hill Park Secondary School, Hamilton.

Douglas M. Gray is Professor of History at the Althouse College of Education, London, Ontario.

Editor Robert Read
Artist Gordon MacLean
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Preface

The picture on the cover of a book should tell the reader something about what is inside the book. Look at the pictures on both the front and back covers of this book. What can these pictures tell you about what you might find between the book's covers?

Do you remember your studies about Ancient Egypt? Does what you see on the covers of this book suggest a similar study? In what ways does it seem to be the same? In what ways does it appear different? Look at the landscape in the picture. In what ways does it appear different to the Egyptian landscape? Do the pictures reveal a better way of life than that in Egypt? How can you tell?

Here are some ideas that you will find in this book.

1. The people you will learn about seek perfection in everything. Do the cover pictures in any way suggest this to you?
2. The people of this book believe that "Man is the master of all things." Do these pictures help you understand why they should believe this?
3. The people of this book know how to express beauty as no other people before them. Do these pictures help you understand this?

Two pictures cannot really answer all these questions. Indeed, a whole life-long study cannot fully answer the questions we are asking. But if you have never before learned about the people in this book, then you are about to take the first step in a new adventure. In learning about these people you might learn something about yourself. And to learn something about yourself is the most exciting type of discovery. As the people of this book would say, "KNOW THYSELF."

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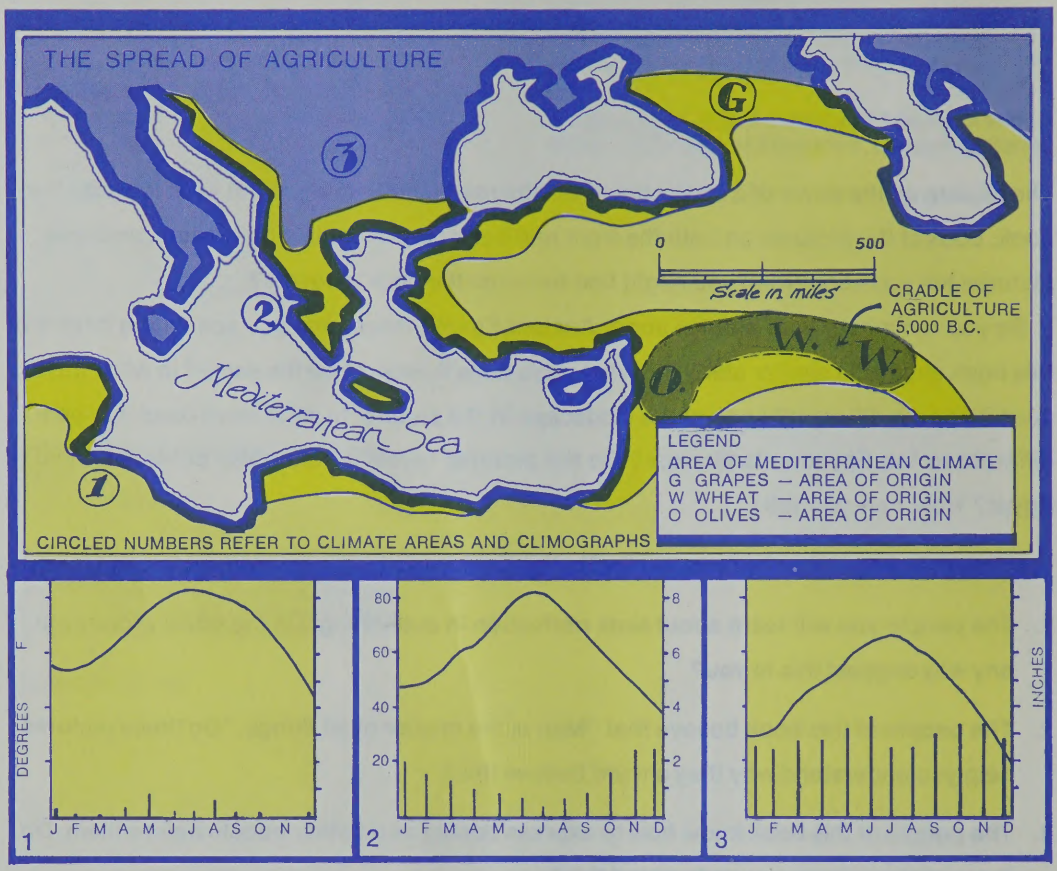
A Civilization Emerges

Unit 1 / The spread of civilization



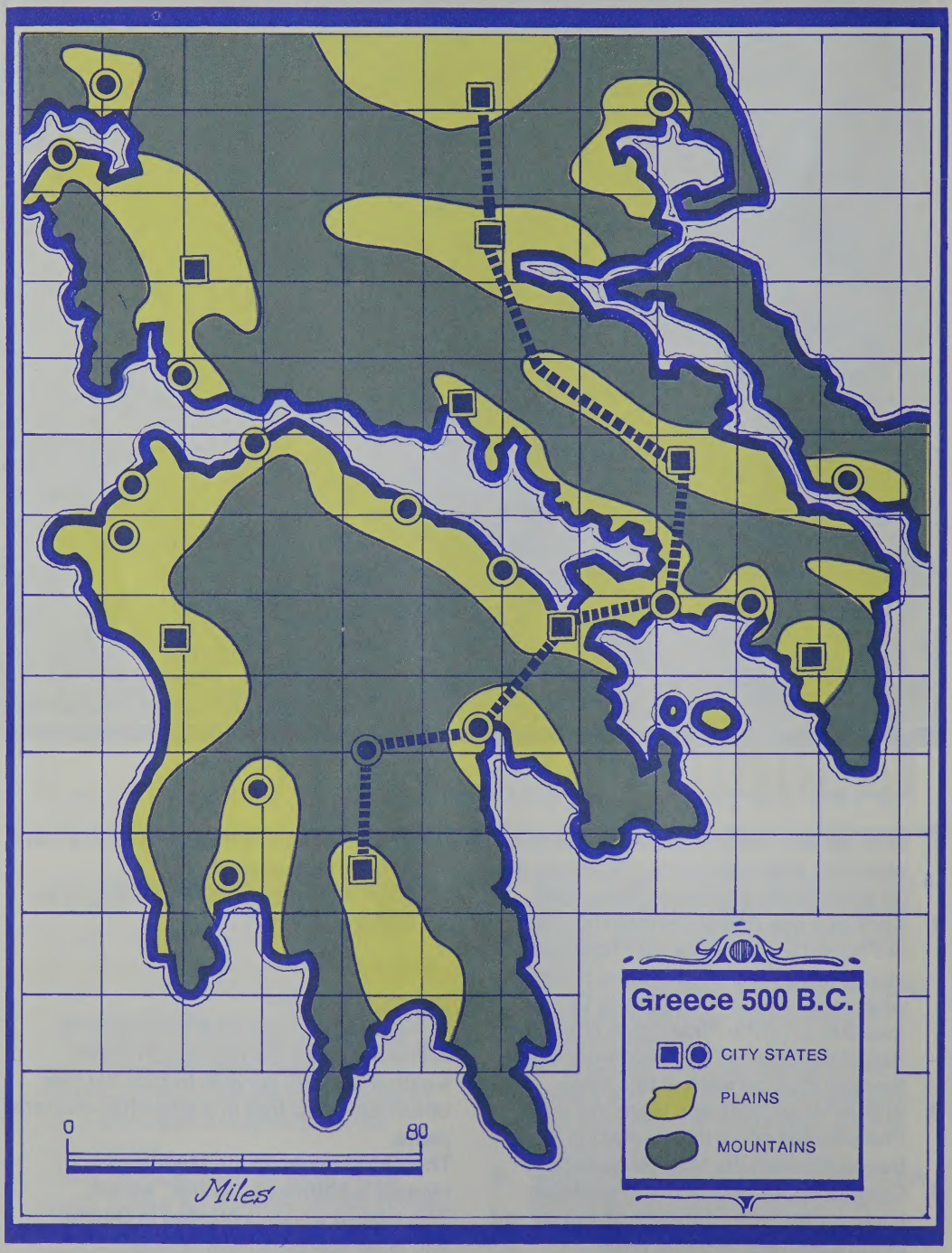
1. The darkened area on the map shows one of the cradles of agriculture. When did agriculture begin in this location? Why do you think it is so difficult to find an exact date for its beginnings?
2. Agriculture began in Greece about 3,000 B.C. How long did it take for this idea to reach Greece from its origins?
3. What route do you think this idea took? Draw arrows on a map to illustrate your answer.
4. Greek farmers relied on three major crops in their agriculture: wheat, olives and grapes. Mark the routes these crops might have taken to reach Greece.
5. Which of the three climographs shows a Mediterranean climate? How does this climate differ from the other climates shown?
6. Why was it fortunate for Greek farmers that they lived in an area of Mediterranean climate?
7. What problems would the farmers in areas 1 and 3 on the map have had to face in growing wheat, olives, and/or grapes? Explain your answer.
8. What other areas on the map would you expect to have similar agriculture to that of Greece? Give your reasons.

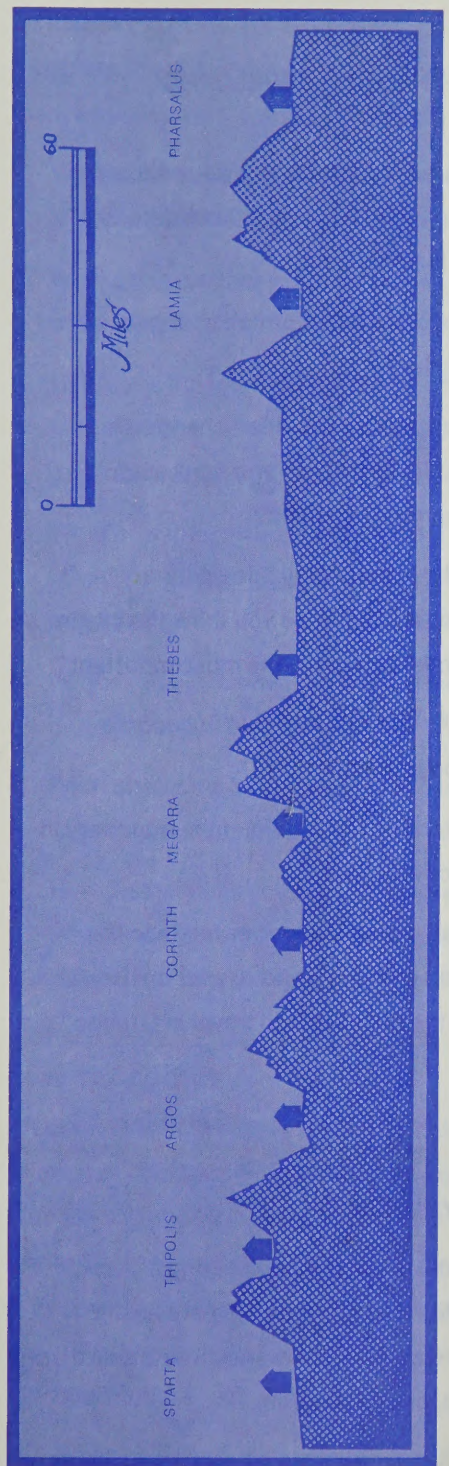
1. Find out who the Phoenicians were and what they were famous for. In what area on the map did the Phoenicians live?
2. Carthage was one of the main colonies of Phoenicia. If you were a Phoenician navigator in the period around 800 B.C., what route would you follow to tie together all of the Phoenician cities? Explain. (Refer to *The Navigators* to see the type of ships used at this time).
3. With what peoples and ideas did the Phoenicians come into contact in their travels through the Mediterranean?
4. Compare your map of the Phoenician trade routes with your map on the spread of agriculture to Greece. What similarities and differences do you see? Why do they occur?
5. What does this information have to do with the Greeks?

DID YOU KNOW?

The olive is the fruit of a tree which can withstand many months of HOT, DRY weather and still survive. In fact, the tree often bears *less* fruit in wetter-than-average years.

The wheat grown in the Mediterranean climate is known as "winter" wheat. This type of wheat is planted in October and is harvested in April or May.


Greece 500 B.C.
CITY STATES
PLAINS
MOUNTAINS
0
80
Miles



PHARSALUS TO SPARTA ROUTE (CROSS-SECTION)

GREEK FARMING

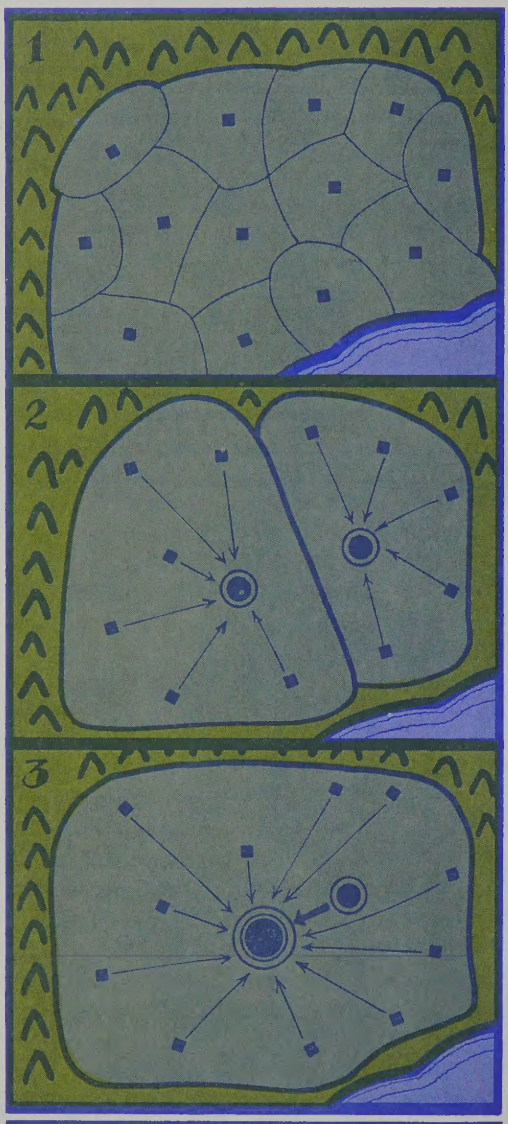
You have already considered some of the crops grown by Greek farmers in the years since 3,000 B.C. and where these crops originated. Consider where farming will be located in Greece itself.

1. What conclusions can be drawn from this map about Greece? (You might find a similar map showing your own home area with which to compare it.) Explain your conclusions.
2. What percentage of the area of Greece shown on this map is suited to farming? Use the squares on the map to help you figure this out.
3. Trace the outline of Greece using the map. Draw on this map only the areas where you think farming will be found. What can you say about the shape, size and location of these areas?

TRAVEL IN GREECE

As a traveller in Ancient Greece, you would not have modern means of rail or road transportation on land, or quick-moving ships on water. Travel was by mule or by foot on land, and by trireme on water.

1. Using the map and the cross-section, indicate the difficulties you might face if you were a traveller in Ancient Greece going from Pharsalus to Sparta by land. (The most direct route is shown on the map and the cross-section follows this route.)
2. What difficulties might you have encountered if you made such a journey by sea?
3. Which means of transport would you be most likely to take? Explain your decision.
4. How much travelling from one city state to another do you feel the average Greek might do in a lifetime? Explain.
5. What effect might this have on his attitude to city states other than his own?



HOW THE CITY DEVELOPED

The three Models on this page show the same plain in Greece at three different times in its history.

1. Describe the information shown in Model 1.
2. How has the situation changed in Model 2? Why do you think such changes occurred?
3. Why is there only one boundary in Model 3? How do you think the city in Model 3 became the most important?
4. Why was this city able to become dominant?
5. Explain the location of the boundary in Model 3.
6. How does this answer relate to the map on page 6 and to your answer(s) to the questions on travel in Greece?

DID YOU KNOW?

A Model is a way of simplifying a complicated idea so it can be more easily understood. It can be shown as a chart, a map, or as a diagram.

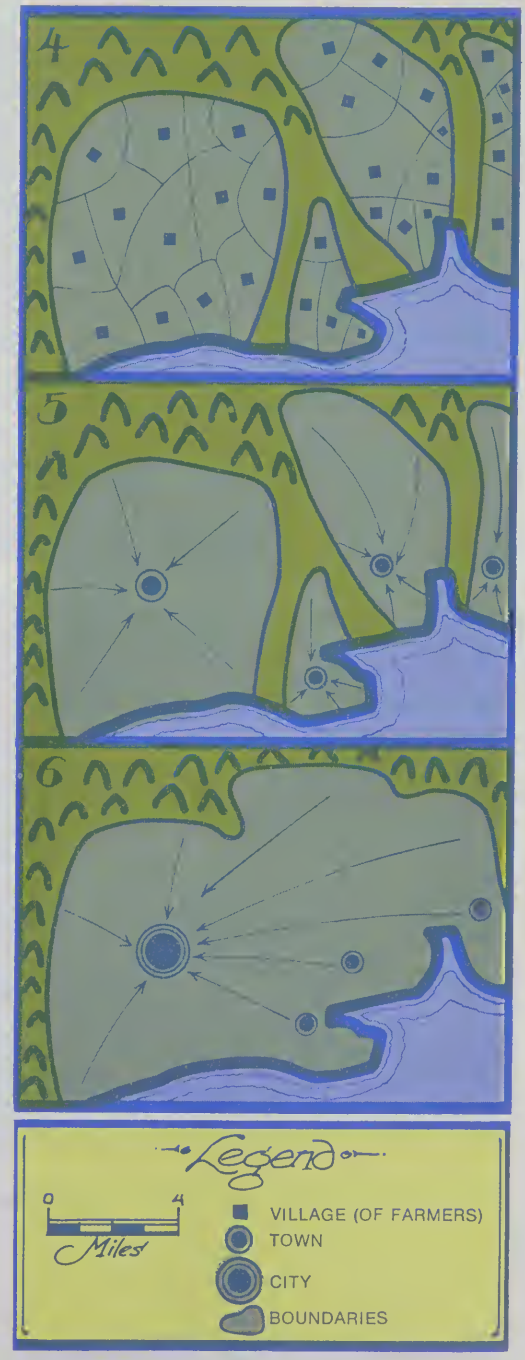
Study Models 4, 5 and 6 carefully. Compare them with Models 1, 2 and 3.

1. What differences do you notice between Models 1 and 4?
2. Why is it important to notice these differences?
3. How does the information shown on Models 4, 5, 6 relate to the information on Models 1, 2, 3?
4. What new information is added in Model 6 that has not been dealt with before?
5. Why is the city shown on Model 6 the most important?
6. What obstacles has this city overcome to become dominant?
7. How do the ideas you have discussed on these two pages relate to the map on page 6?

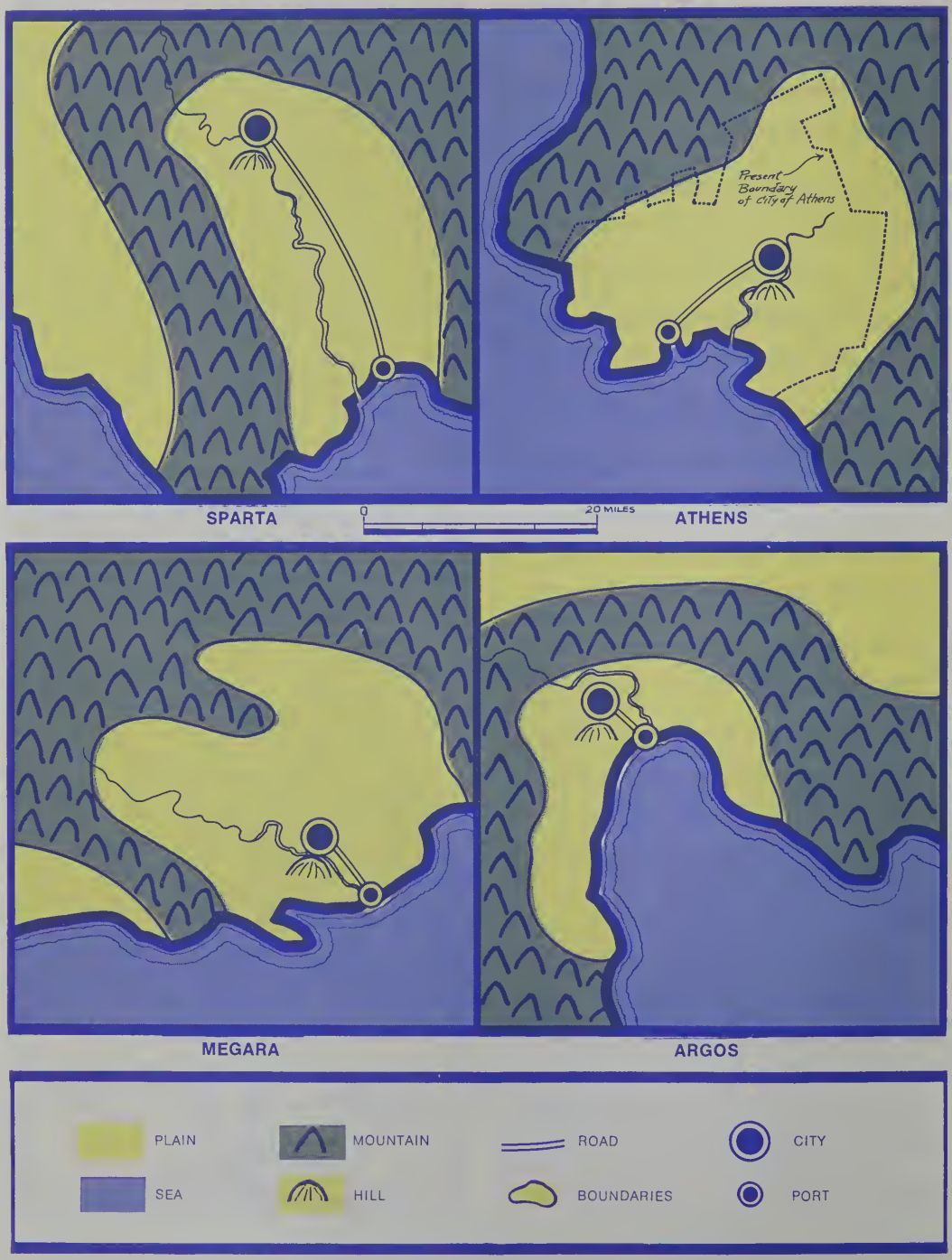
DID YOU KNOW?

An area where the people have a common interest or bond can be considered a state (such as the state of Iowa, the province of Prince Edward Island).

Why do the words "city state" accurately describe the situation shown in Models 3 and 6?



CITY STATES — FOUR EXAMPLES FROM 500 B.C.



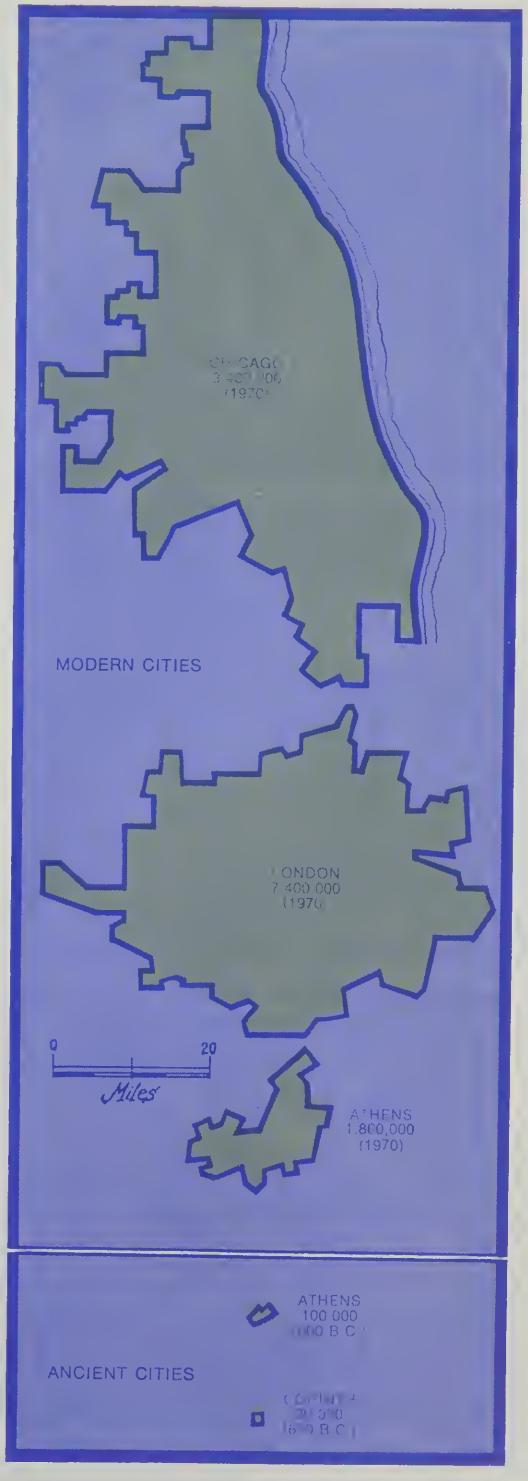
THE CITY STATE

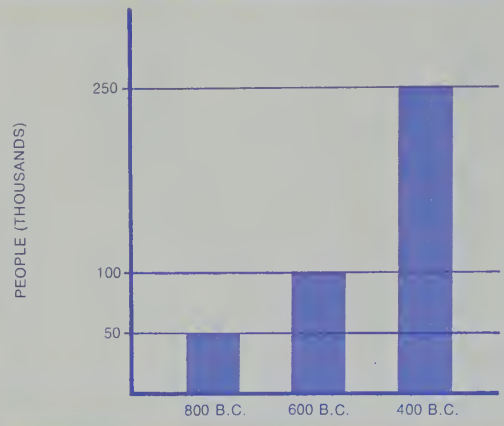
1. The maps on the opposite page show four major Greek "city states."
   (a) What do they all have in common?
   (b) How are these common features advantages in locating these cities?

2. (a) What conclusions can you draw from the figures and maps on this page?
   (b) Why is there such a size difference between the modern and the ancient cities?
   (c) What advantages might a citizen of a Greek city state have enjoyed that the citizen of a modern city might not?

3. The whole area shown on each of the maps on page 10 is part of the city state. What occupations would be found among the citizens of the average city state? How would this compare with occupations found in a modern city?

4. A resident of Chicago thinks of himself as an American citizen. A resident of Toronto thinks of himself as a Canadian citizen. A resident of ancient Athens thought of himself as an Athenian citizen. A resident of Corinth thought of himself as a Corinthian citizen.
   (a) What conditions encouraged the feeling that the ancient Greek had for his city state?
   (b) Why have the modern Greeks not retained this feeling?





This chart indicates the changes occurring in the population of Athens (a city state located in a region of the Greek peninsula known as Attica).

1. What is the most important change shown in this chart?
2. Why might this change be occurring?
3. Based on the chart, what forecast would you make for the population of Athens by 200 BC? Explain.
4. Attica means "rocky land." Use the Physical Features Map of Attica and the map on page 6 to explain why this part of the Greek peninsula might be given this name.
5. What portion of the land of Attica is suitable for agriculture? Give your answer as a percent, using the method on the map on page 6.
6. What does the Annual Rainfall Table suggest about the climate of Attica?
7. What problems may Attica face as a result of the facts you have just discussed and your population forecast?
8. What are some of the solutions the Greeks of Attica might reach for these problems?

ANNUAL RAINFALL TABLE

ATHENS	15.5"
TORONTO	31.4"
CHICAGO	33.2"
NEW YORK	44.6"
VANCOUVER	59.8"

ATTICA: PHYSICAL FEATURES

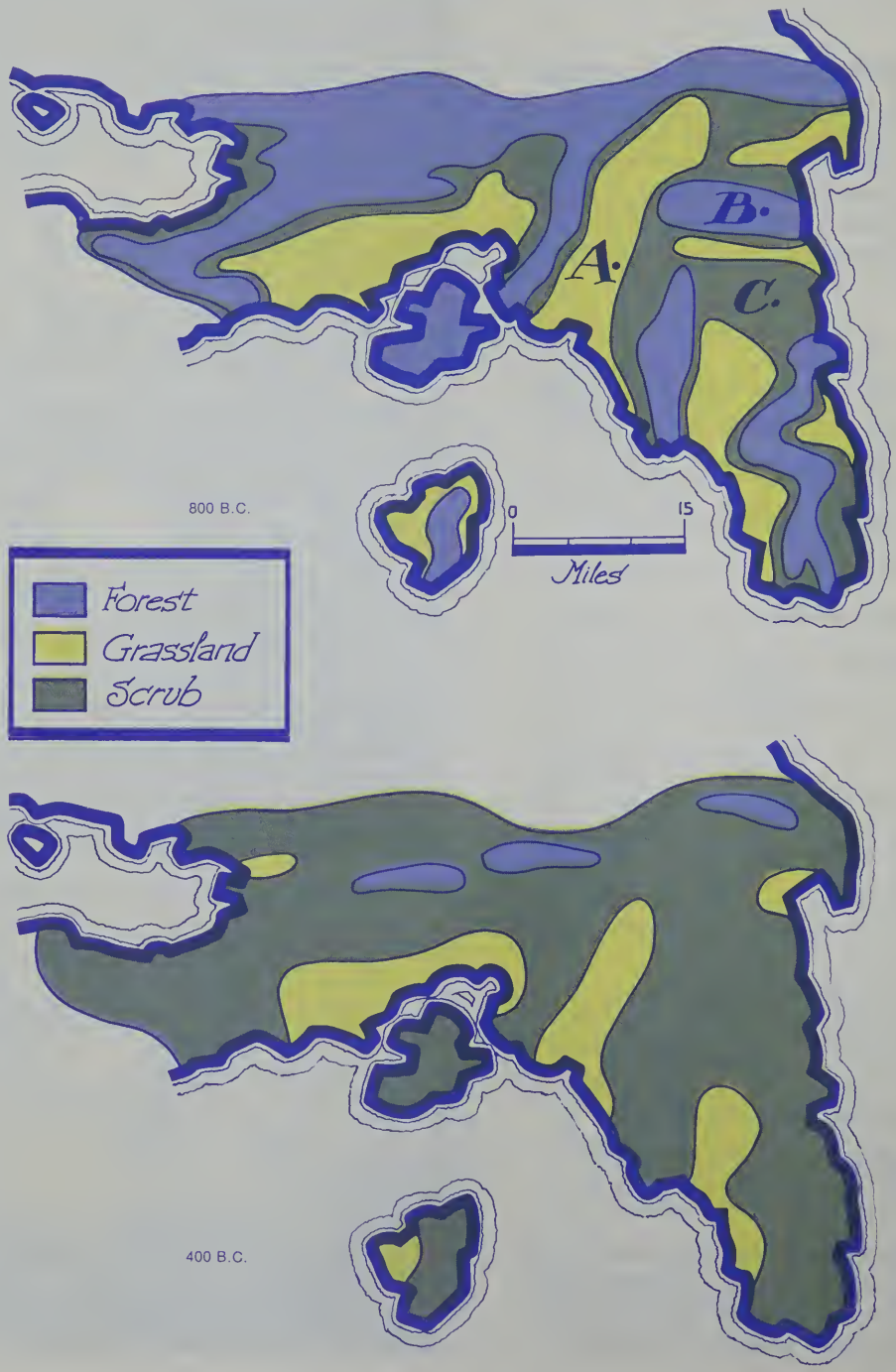
ATTICA: THE USE OF THE LAND

Many of the citizens of Attica were dependent on farming to make a living. As the number of people increased, it became important to fully use this land in order for everyone to make an adequate living. The following chart shows how the various areas of Attica were used to produce useful products.

AREAS (800 B.C.)	USES OF THE LAND
Forests (Mountains)	Lumber (especially for shipbuilding) Nuts (an important part of the diet) Fruits (peaches, pears, olives) Wild Pigs
Scrub (short bushes and thickets, hills)	Rough Grazing (Goats)
Grasslands (Plains)	Vineyards Wheat Vegetables Melons Other Fruit Cotton Cultivated Crops Grazing for sheep Materials for Mats, Hats, Bedding

1. Study the chart. Which of these areas is:
   (a) the most useful?
   (b) the least useful?
   Give reasons for your answers.

2. Which of these areas will cover:
   (a) the largest area in 800 BC?
   (b) the smallest area in 800 BC?
   Explain how you found the information to answer this question. Compare your answers with those of other classmates. Try to reach a common class answer.


A.
B.
C.
800 B.C.
0
15
Miles
Forest
Grassland
Scrub
400 B.C.

CHANGES IN LAND USE: 800 TO 400 BC

1. If you had a choice of farming at location A, B, or C shown on the Vegetation Map of Attica, which would you choose? Explain your answer.

2. After 400 years of using the land of Attica, the Greeks had caused certain changes to take place in the appearance and usefulness of the land. Use the maps and diagrams on these two pages to explain what these changes were. Use the following words in your explanation and use them as labels on one of the diagrams on this page.

   deforestation
   overgrazing
   soil erosion
   relief rainfall
   eroded slopes
   runoff
   alluvial plain

3. Why did these changes occur?

4. Were these changes for the good of Attica and her citizen-farmers? Explain.

5. (a) What does the term "afforestation" mean?
   (b) Could this practice have been carried out in 400 BC?
   Give reasons for your answer.

Unit 5 / A Lament

The wise man of the village was talking, reciting accounts handed down by his ancestors who first settled in this plain of Attica. "The fair plain covered with thick, tall grasses and surrounded by forest-covered hills were words used often to describe the village lands. Now we see barren, rocky hillsides with the hated thorn bushes. The once green hillsides are now a dull grey-brown.

"The sparkling waters of the river were a delight to see. Bathers, women washing clothes, thirsty farmers — these were the users of the stream. Seldom did the gods see fit to release the stormy fury of the river demons. The river was a kind servant to all. Now the clear waters are muddy and the bed of the stream is often dry in the summer months when its life-giving waters are needed to sustain our crops. Some years it releases its great powers of destruction, flooding the village and destroying our homes and crops. Our ancestors never experienced such violent anger from their docile servant. We have angered the gods somehow!

"If this were not enough, it now takes a full day's walk to find firewood to cook the meals of the villagers. Often we try to do without firewood when the days are hot and the journey seems too long. Any wood for carving or building is more expensive than ever. Most of it comes from distant parts of the great Aegean Sea by ship.

"Yesterday the village spring, with its precious drinking water, completely stopped flowing. The elders are to meet to discuss the cause of such a disaster. Someone will be sent to Delphi to consult the oracle.

"The village is slowly being abandoned by many families who are tired of the hard life of the hill farmer and have moved from the rocky hill country to Athens. Little do they realize that this only raises the tax burden of those who remain behind, as the laws require a certain tax return from each village and town, no matter how many live there.

"The times are not good. It is time for consultation with the gods, and with the wise men in Athens. Change must come."

1. Why can this speech be considered a lament?

2. List some of the changes which the village elder mentions.

3. Give reasons for these changes in the village.

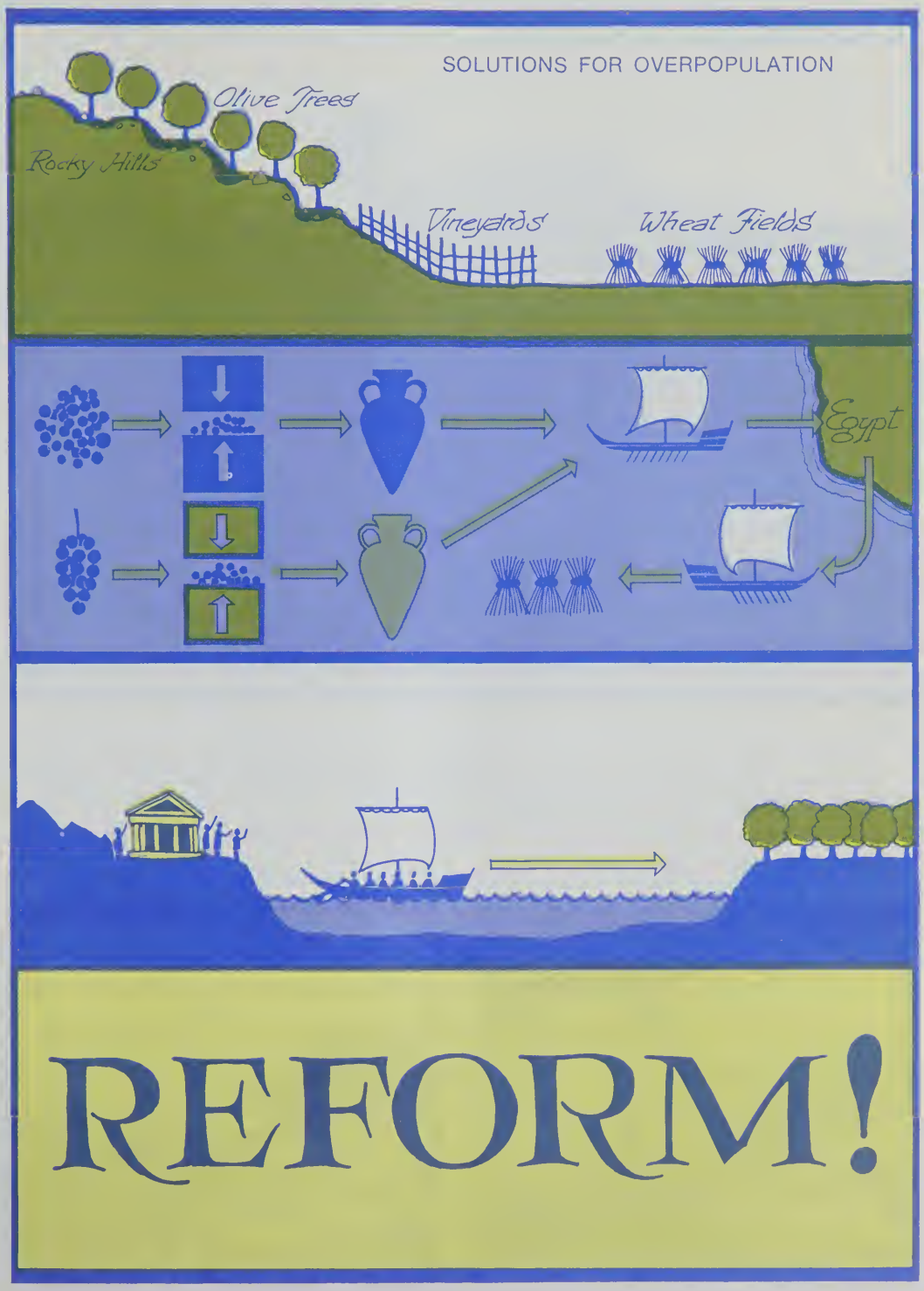
DID YOU KNOW?

The olive tree will grow on hillsides with thin, rocky soils as easily as on land with deep, fertile soils.

The grape vine will also survive in such adverse conditions.

1. How do each of the diagrams on the opposite page illustrate a solution to the problem of overpopulation in Greece?

2. Attica became dependent on trade after the 8th century BC.
   (a) Explain why trade was necessary for its survival?
   (b) How would the development of trade with foreign regions be a benefit to the Greek city state? How would it be a handicap?


SOLUTIONS FOR OVERPOPULATION
Olive Trees
Rocky Hills
Vineyards
Wheat Fields
Egypt
REFORM!

The Struggle to Succeed

Unit 1 / A man called Hesion

1. The two farms pictured below are located on the map as Farm A and Farm B. From what you already know of Attica, can you tell which of these locations is Hesion's Farm and which is Peisander's? List your reasons.
2. Is it reasonable to suppose that most farmers in Attica are as well-off as Peisander? Give reasons to support your point of view.

HESION'S FARM

PEISANDER'S FARM

HESION TELLS OF HIS TROUBLES

I am Hesion, the son of Timaeus, of the tribe of Lycomedae. My farm has been in my family for many, many years. It has been my only means of making a living. My wife and I and our two sons work the fields from dawn to dark in order to have food for our table.

Ten summers ago our crop did not ripen. The harvest was bad. That year we almost starved. We ate all the seed wheat that we had set aside for the fall planting. Unfortunately, when the time for planting came around, we had nothing left to sow in the ground.

So I went to see Peisander, a man of much property and of noble birth. Peisander agreed to help me, but he drove a hard bargain. For one sack of seed wheat I was to give him one-sixth of my next harvest. I had no choice. I had to accept his offer. The harvest that year was good, but we could not force the stubborn soil to grow much more than our own needs. The little we had left over I took to market, hoping to sell at a good profit. But all my neighbors were there with the same thought. I returned home with very little money in my pocket. What was I to do? We ate little. Yet there was little left other than the seed wheat. It was not until after the next planting that Peisander came to collect his sixth of the crop.

"Noble Peisander," I pleaded, "you see here a poor man and a poor farm. You are a rich man and own a very fine farm. You do not need payment of my debt at this time. We have nothing left to give you. Perhaps the gods will grant us a better harvest this year and then we can pay you."

Peisander shook his head: "Hesion, you know the law of Draco. It is written for all to see. It is written that he who cannot pay his debt is by the law a *bankrupt* and must henceforth pledge his crops and his work every year."

What could I do? It was the Law. So Peisander's men placed on my farm a record stone for all to see.

"Come, Hesion," laughed Peisander, "do not look so sad. Your farm is still your own. We are now partners. I will get one-sixth of whatever you grow each year. This is the Law." But as before, it was hard to raise enough food. One day, Peisander came to me and said: "You are not fulfilling our partnership. You have too many mouths to feed so that little is left for me. I have not received one-sixth of your harvest. The law demands that you keep our agreement with your person and the persons of your family. But I shall be kind. I shall only take your two sons and I shall sell them at a profit in another land. You and your wife will remain on the farm to fulfill our partnership. You will work harder, but you will have fewer mouths to feed. This way is better for you and for me."

Now you see us in our old age. We are very tired and very sad. Yet, we are not alone. Most of our neighbors are in the same trouble, and many have lost their lands as well. There is a great anger burning in our breasts. Some of us have decided to take Peisander to the High Court, the Council of the Elders. If the Court will not help us, then we are desperate enough to help ourselves!

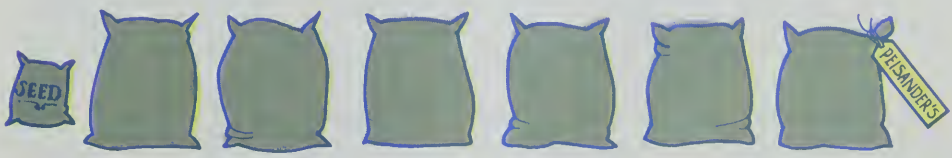
DID YOU KNOW?

People in Hesion's day only had first names. Notice in the story how you would avoid confusing Hesion with any other Hesion.

USE YOUR DICTIONARY

The word BANKRUPT is in the dictionary. Find out what it means.

1. Why does Peisander have wheat left over and Hesion does not? Think of what you learned in the first chapter.
2. Hesion refers to the soil as "stubborn." What does he really mean? Do you agree with him?
3. Hesion must have been a fool! Surely he must have known that he could not save one-sixth of his crop for Peisander. He should never have agreed to such a deal. Do you agree?
4. Besides being a fool, Hesion was also a failure! He should have held out for more money when he went to market. Do you agree?
5. What things does this picture tell you about Hesion's farm?



6. According to Hesion, Peisander never thought of collecting his debt until after the next Fall planting. Can you suggest reasons why he would wait so long?
7. It has been said that the laws of Draco were "written in blood." What does this mean? Would you have used this expression if you had been Hesion? Explain.
8. Several times in the story Hesion refers to Peisander as "the noble Peisander." Why would Hesion use this expression? Would you have used it if you had been Hesion? Explain.
9. Explain what Hesion means in the last sentence of the story.

Unit 2 / A man called Solon

CHOOSING THE BEST MAN

Hesion and the other poor farmers were becoming more and more angered as things got worse. They became so angry that Peisander and the other members of his group decided it would be wise to make some changes. This is how the nobility came to name Solon as sole Archon (leader), which meant that Solon would have complete power to make all necessary changes. Peisander and his friends must certainly have been frightened to agree to let one man have so much power. For them to agree on any one man suggested that Solon was greatly admired by all. Here is a list of his qualifications:

1. Not too young and not too old.
2. Of noble birth, probably a younger son.
3. Of little property and no great wealth.
4. Probably earned his living in business and trade.
5. A poet of some distinction.
6. A hero at the capture of Salamis Island.
7. Deeply religious, with strong moral convictions.
8. Honest.

Here are some of the "poems" that Solon wrote:

The riches of some are silver and gold. But the real riches of life are good health, a lovely wife and children, and good friends. And every season of life has its rewards. No man shall leave this life taking with him the riches of gold and silver, nor can all his riches help him escape death or disease or old age.

It is the people, not the gods, who in their foolishness bring misfortune to the City. This comes from their desire for wealth. But it is their leaders who are really to blame. For they are hard-hearted, proud and greedy. They seize what belongs to others. They no longer act according to what is right and just. But in the end they will surely be punished for their evil ways.

These are the lessons that my heart tells me to teach the Athenians. How lawlessness brings unhappiness to the state, while obedience to the law brings forth order and harmony. Obedience to the law smooths what is rough, checks greed, removes pride, makes straight the crooked judgment. Under its rule all things are sane and wise.

1. Study Solon's list of qualifications. How does this list help explain why Solon was a popular choice?
2. In what ways do Solon's poems not seem like poems? Why?
3. To Solon, pride is sinful and a sinful person will be punished. What references to this idea can you find in his poems?
4. To Solon, what is the solution to Athen's problems? What do you think of his solution?
5. What do the "poems" tell you about Solon that would make you choose him as Archon?

The laws of Solon were first cut in wood and then in stone and put in the marketplace for all to see. These monuments have never been found, but let us suppose that what you see on the next page are the remains of the tablets containing the laws. Of course the tablets would be very old and many of the words would no longer be readable. Keeping in mind the unhappiness of Hesion, and many others like him, see if you can decide what Solon's laws would be in full.

1. ALL DEBTS ARE CANCELLED.

2. ALL ATHENIANS WHO HAVE BEEN ENSLAVED ON ACCOUNT OF DEBT ARE TO BE FREED WHETHER LIVING IN ATTICA, OR SOLDIERS ABROAD.

3. ALL LANDS HELD UNDER THE SIXTH-PARTER SYSTEM ARE FREE AND CLEAR.

4. ALL LANDS SEIZED ON ACCOUNT OF DEBT ARE TO BE RESTORED TO THE ORIGINAL OWNERS.

5. IT IS UNLAWFUL TO SECURE A LOAN EITHER BY THE SIXTH-PARTER SYSTEM OR BY SUCH PERSON OR ONE'S OWN BODY AND LIBERTY AS SECURITY.

6. IT IS UNLAWFUL TO SELL CORN AND OTHER NATURAL PRODUCE OUTSIDE ATTICA THE ONE EXCEPTION TO THE LAW IS OLIVE OIL.

7. A NEW ATTIC COIN IS TO BE MINTED AND IS HENCEFORTH TO BE THE ONLY LAWFUL COIN FOR TRADE. IT IS TO BE OF ONE QUALITY OF SILVER AND OF UNIFORM WEIGHT.

8. A SINGLE STANDARD OF ATTIC WEIGHTS AND MEASURES WILL BE USED. IT IS TO BE THE ONLY LAWFUL SYSTEM OF WEIGHTS AND MEASURES

9. CRAFTSMEN FROM OTHER COUNTRIES WHO WILL SETTLE WITH THEIR FAMILIES IN ATTICA ARE TO BE DECLARED ATHENIANS

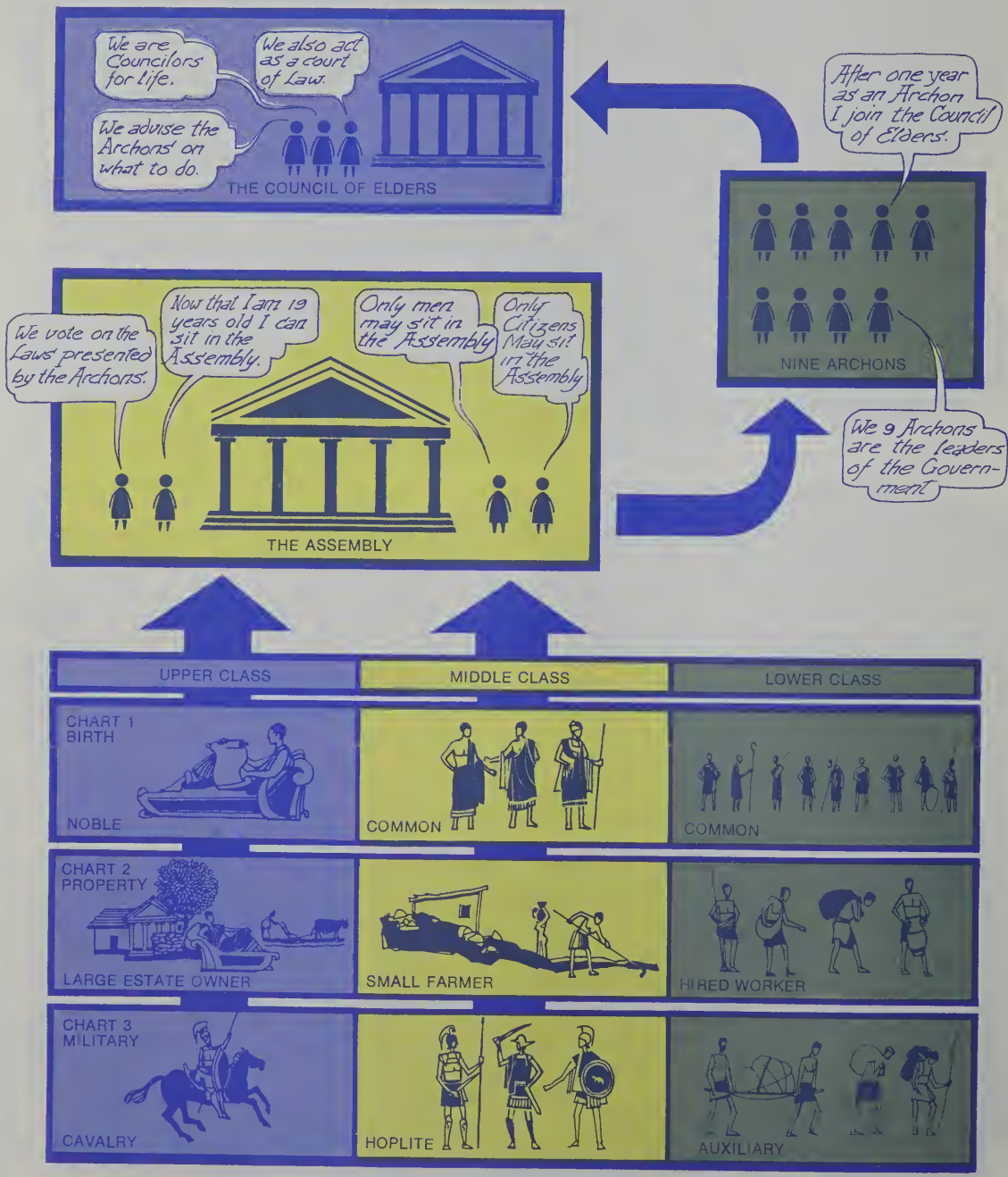
10. IT IS AN OFFENCE AGAINST THE LAW SHOULD A FATHER FAIL TO TEACH HIS SONS A CRAFT.

11. ALL CITIZENS MUST TAKE AN OATH OF OBEDIENCE TO THE LAW.

12. THESE LAWS ARE DECLARED BINDING FOR THE NEXT ONE HUNDRED YEARS.

1. Which of the laws seen on the tablets attempt to quickly correct the problems that hurt Hesion?
2. Why would the remaining laws be more important over a long period of time?
3. Read Law 5. Does this law mean that slavery would henceforth be unlawful in Attica? Explain.
4. If Solon makes his living as a merchant, why would he include Law 6?
5. What evidence can you find that the Laws of Solon help trade? Explain.
6. Solon said: "In great undertakings it is hard to please all." In fact, both Hesion and Peisander were unhappy with Solon's laws. Why?
7. (a) It is a common practice for reformers to issue new coins and call in the old ones. Why?
   (b) On this page are pictures of both the old and new coins. How can you tell which is old and which is new?
8. How does a picture of a pottery shop relate to Solon's aims?
9. Greek communities such as Athens would find law 9 very difficult to accept. Why? (Refer back to page 7).

HOW THE OLD GOVERNMENT WORKED


We are Councilors for life.
We also act as a court of Law.
We advise the Archons on what to do.
THE COUNCIL OF ELDERS
After one year as an Archon I join the Council of Elders.
NINE ARCHONS
We 9 Archons are the leaders of the Government
We vote on the Laws presented by the Archons.
Now that I am 19 years old I can sit in the Assembly.
Only men may sit in the Assembly
Only Citizens May sit in the Assembly
THE ASSEMBLY
UPPER CLASS
MIDDLE CLASS
LOWER CLASS
CHART 1 BIRTH
NOBLE
COMMON
COMMON
CHART 2 PROPERTY
LARGE ESTATE OWNER
SMALL FARMER
HIRED WORKER
CHART 3 MILITARY
CAVALRY
HOPLITE
AUXILIARY

THINGS TO KNOW

Our word "democracy" comes from two Greek words: DEMOS (meaning PEOPLE), KRATOS (meaning POWER). Similarly, the word "aristocracy" means THE FEW (ARISTOS) have POWER (KRATOS).

On the opposite page are sketches describing the kind of government in Athens *before* Solon set down his new laws.

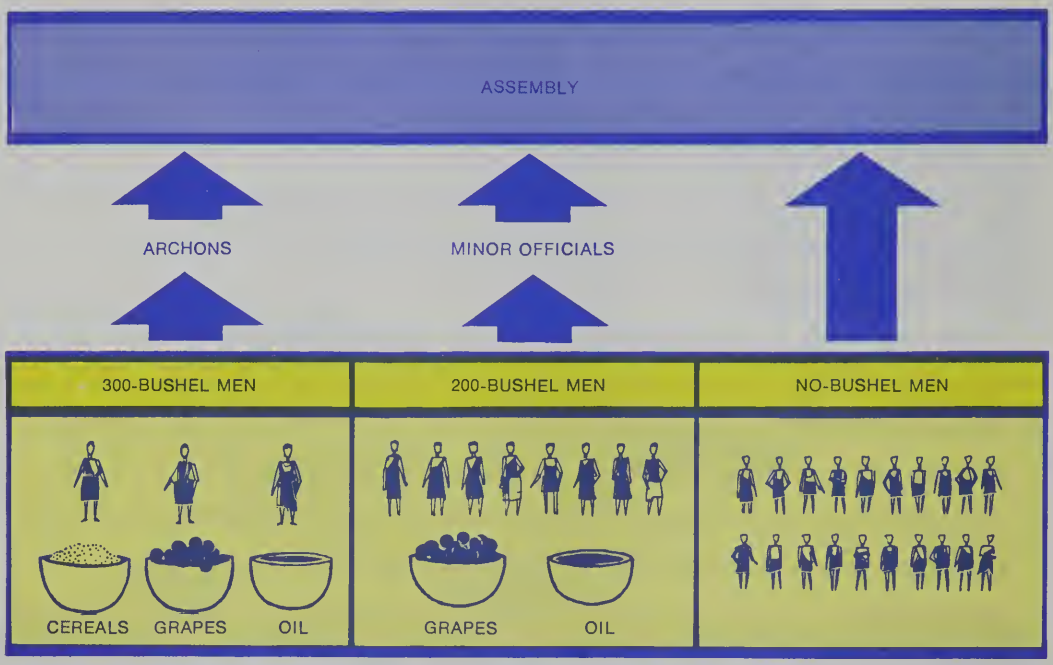
1. The charts tell you that three things were important if a citizen was to play a part in government — 1) the family into which he was born, 2) the amount of property he owned and 3) his ability to arm himself in order to defend the City. Which of the three do you find most important in deciding who should govern? Why? Which is the most unacceptable? Why?
2. *Democracy* means a government that rules according to the wishes of most of its people. The system of government described on the opposite page cannot be called *democratic*. Study the charts. How many things can you see that show this government is *not* democratic?
3. This system of government should be called an *aristocracy*. This means only the *few best* people can govern. In how many ways can you argue that this is an aristocratic government?
4. You will remember that Hesion and his neighbors went to the Courts for aid. How successful do you think Hesion's case against Peisander would be? You should use the charts and sketches to build your argument.
5. Why would the Archons (leaders) probably follow the advice of the Council of Elders?

THINGS TO KNOW

The dictionary defines citizenship in these words: "The right of membership in the State." When we say that a citizen of Athens had "the right of membership in the State," it means that he could debate and vote in the Assembly, take part in the State festivals, serve in the courts and fight in the army. Such a right would not be given to you unless your father was a citizen and until you were a grown man. Women could not claim the rights of citizenship.

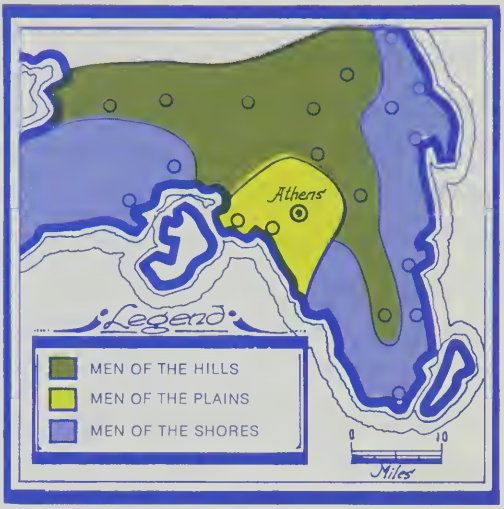
SOLON'S LAWS ABOUT GOVERNMENT

Solon made several important changes in the old government. The changes are seen in this chart, replacing the three charts shown on page 26.



1. Solon's reforms removed the military and birth requirements in deciding who could take part in government. Was this a good thing? Explain your point of view.
2. Solon changed the third requirement from ownership of property to annual income.
   (a) Can you distinguish between property and income? Try.
   (b) Why is income a fairer requirement than property?
3. Why will Solon's reforms not take control away from the noble class, at least not for some time?
4. Why would it be expected that the noble class would eventually lose control? Look at Solon's earlier reforms as a key to the answer.
5. (a) In what ways do the reforms of Solon offer a more *democratic* government?
   (b) In what respects is it still not democratic?

Having made all these changes, Solon decided to leave the country so that the people would have a chance to try using the new laws. Unfortunately, the laws of Solon began to split the people of Attica into three groups: Men of the Hill, Men of the Shore, and Men of the Plain.



ATTICA
Circles mark locations of many of the small towns and villages throughout Attica.

1. The map on this page makes clear why these groups were given such names. Explain.
2. How would Solon's reforms help create this split into three rival groups?
3. Although Solon had released the small farmers, like Hesion, from their debts, they found that they were not much better off than before. Explain why this would be.
4. This poem suggests that the laws of Solon had not solved the problems of Athens.

Out of the City shall arise a man
Who shall straighten out its distress.
Our citizens are still honest and hard-working
But our leaders have become grasping and evil.
Beware! For the City shall not remain at peace.
Our citizens will fill with anger and shall murder and destroy!
May there soon arise the man
Who shall save the City from its distress.

(a) Are the problems that Solon spoke of earlier still evident in this poem? Compare.
(b) According to this poem, what is the answer to Athen's problems? What do you think of this sort of solution?

Pisistratus was an ambitious young nobleman. He saw that the Men of the Plain were always arguing with the Men of the Shore. The Men of the Shore were becoming more and more powerful. With these two groups struggling for control of the Assembly, Pisistratus decided to side with the Hill people. These people did not have much to say in the Assembly because they had little education and no leaders. They were still poor and unhappy. Pisistratus had great charm and was a smooth talker. One day he entered the Assembly, cut and bleeding, a victim (so he said) of an attack. With the support of the Hillmen, he persuaded the Assembly to vote him a bodyguard. With an armed band he seized the City and forced the nobles who tried to oppose him to flee Attica.

Although many of the Men of the Shore did not like the idea of a *dictator,* they were persuaded that any form of government would be better than the present unrest caused by the three parties. If Pisistratus could bring order and peace to the City, this would be a great help to business and trade. Although Pisistratus was ambitious he also proved to be wise. First, he assured the people that Solon's laws would continue. He made sure that his own men were elected Archons. Controlling the elections was not a difficult matter, for Pisistratus did many good things for the City. Here is what he did. (How did these things allow him to stay in control of Athens for nineteen years?)

1. He sent an expedition to conquer Sigeum. He allowed a prominent nobleman to organize a private expedition to seize land called Chersonese and to settle in this new land. (Find these places on the map.)

2. He seized the lands of the nobles who had fled. He distributed these lands among those who were landless.
3. He provided Hesion and other small farmers with seed wheat and with easy loans in order that they might buy cattle and olive trees. To raise this money, he taxed the rich and mined much new silver with which to mint new coins.
4. He organized great state festivals in honor of the goddess Athena.
5. He built many buildings to beautify the City. He built an aquaduct to bring to the City a fresh supply of water.

Many people spoke of the rule of Pisistratus as a "Golden Age." When he died, such was his popularity that his son, Hippias, was able to continue in his place. Unfortunately, Hippias did not have his father's wisdom, tact, or charm. In time, many people became unhappy with his rule. When two men, Harmodius and Aristogeiton, murdered his brother, Hippias became alarmed. To protect himself, he built a fortress, hired foreign troops to guard him, and raised more taxes in order to meet these new expenses. Hippias also angered many nearby cities. The nobles that had been sent out of the country now saw their chance. One of these nobles, Cleisthenes, appealed to the City of Sparta to assist the people of Athens in getting rid of the "tyrant." Faced with enemies from both inside and outside the City, Hippias fled to Persia. The hero of the hour was Cleisthenes.

1. Why would the Men of the Plain be always arguing with the Men of the Shore? Why not with the Men of the Hills?
2. What is meant by a "Golden Age"? Why was the rule of Pisistratus spoken of as a "Golden Age"?
3. If Pisistratus really had all the power, why did he bother to keep the laws of Solon, the Assembly, the Annual Elections, and the Archons?
4. If Pisistratus had not taken matters into his own hands, what might have been the outcome?
5. Pisistratus brought peace and prosperity to Athens. Is it right for any man to commit an unlawful act (in this case, seizing the City by force) if his reasons are to bring peace and prosperity to his fellow citizens?
6. Even though Hippias promised to continue his father's good works, why might we expect to hear grumblings among the citizens?
7. Why was Cleisthenes spoken of as a hero?

8. Although Cleisthenes was an aristocrat (a man of noble birth), it was not likely that he would try to restore the old upper class rule on Athens. Why?

9. The statues on this page were erected in Athens by its citizens. What do they tell you?

10. Pisistratus is what we today would call a dictator. A dictatorship is a government where all the say, or power, in the hands of one man. The dictatorship of Pisistratus shows us how one man can suddenly gain control, how he can stay in control for many years, and how dictatorships usually end. Using Pisistratus as a model, explain in your own words how a strong man could create a dictatorship in YOUR country, how it could succeed for many years, and how it would end.

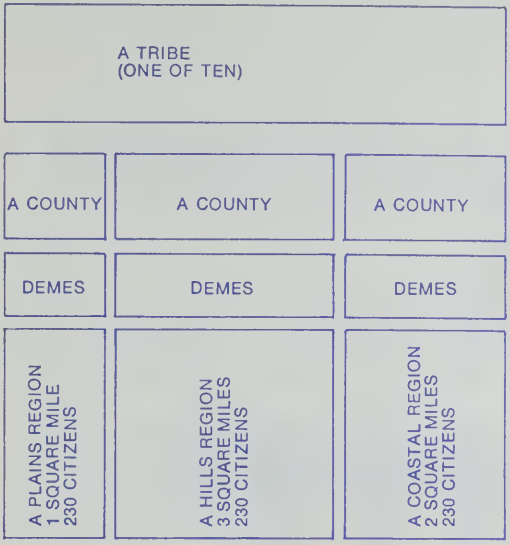
    Could this ever happen in your country? Could you be happy under a dictator like Pisistratus? After all, he was popular with many Athenians.

Everlasting shall be your glory upon earth,
Dearest Harmodius and Aristogeiton,
For that you killed the tyrant
And set Athens free.

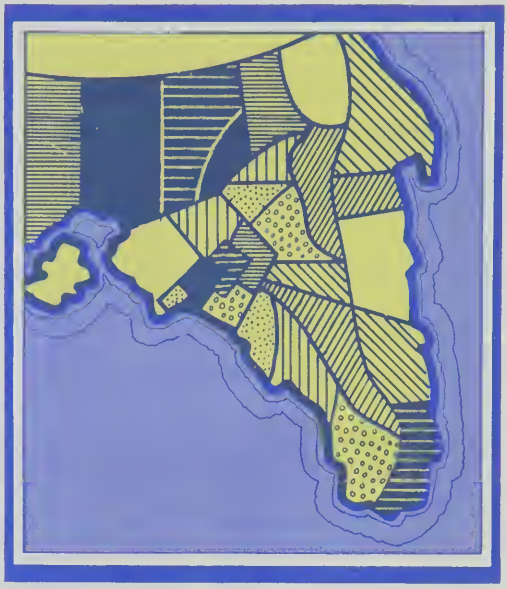
HIS ANSWER TO A PROBLEM

Although Cleisthenes was a nobleman, he could see that Attica could never become great as long as its citizens were divided and quarreling. He therefore decided to make some important changes. First, he asked the Assembly to do away with the old tribes based on family and blood relationships. He declared that all freemen who could claim they had their homes in Attica were to have Athenian citizenship. Cleisthenes then divided Attica into 174 small sections called *demes*. He declared that a man was to be known by the *deme* in which he lived and not by his blood or family ties. For example, Hesion would now be referred to as Hesion, son of Timaeus, of the *deme* of Pallene. Every *deme* had its own local government. Next, Cleisthenes grouped the *demes* together into larger units, which we would call counties. Three of these counties, he declared, would join to form a tribe. This tribe, although its three counties were often quite far apart, was to act as a team. The tribe was expected to compete against the other tribes in musical and athletic contests, to parade in the great festivals, and to raise a battalion of 1,000 troops that would fight as a unit in battle.

THE DEME OF PALLENE IN A COUNTY OF THE TRIBE OF AEGEIS



CLEISTHENES' NEW TRIBAL DIVISIONS



1. The map on this page shows the counties that Cleisthenes created to be all of different sizes. Why?
2. According to the story, three counties make up a tribe. Check the map to see if this is correct.
3. What did Cleisthenes keep in mind when he chose the three counties that would form a tribe? Why?
4. Altogether, how many tribes did Cleisthenes create?
5. How large an army could Attica call upon for defence?
6. Cleisthenes' aim was to destroy the old tribal loyalties. He believed the new "loyalties" would heal old wounds and bring unity. What do you think?

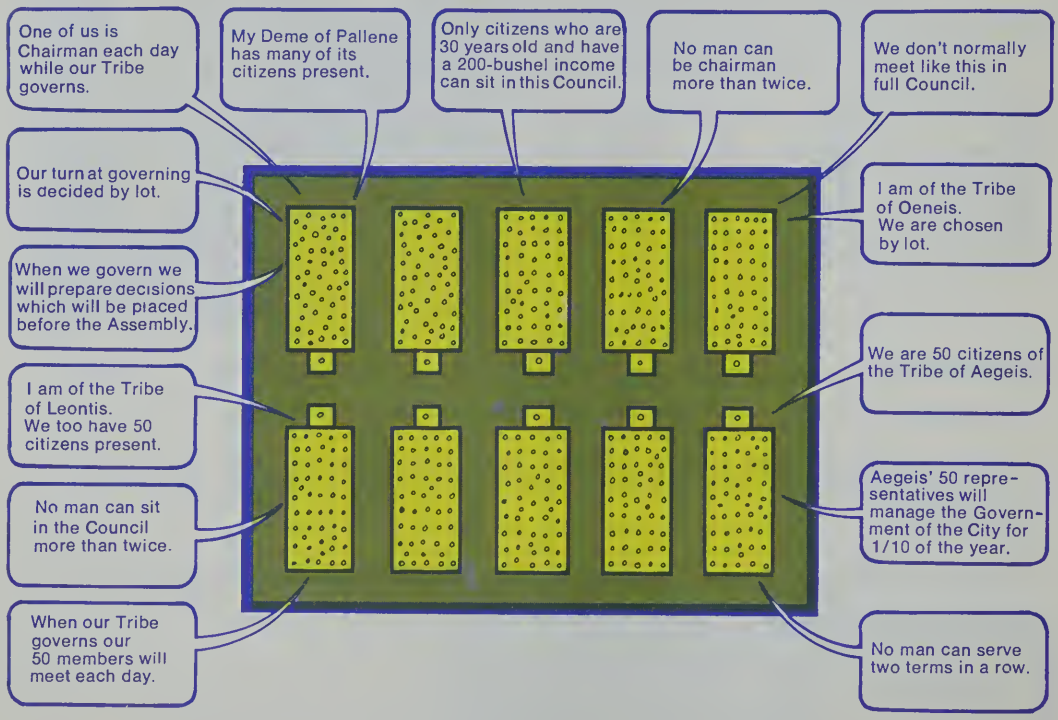
THINGS TO KNOW

The population of Attica at this time has been placed at:

MALE CITIZENS	40,000
WOMEN & CHILDREN	120,000
NON-ATHENIAN RESIDENTS	50,000
SLAVES	90,000

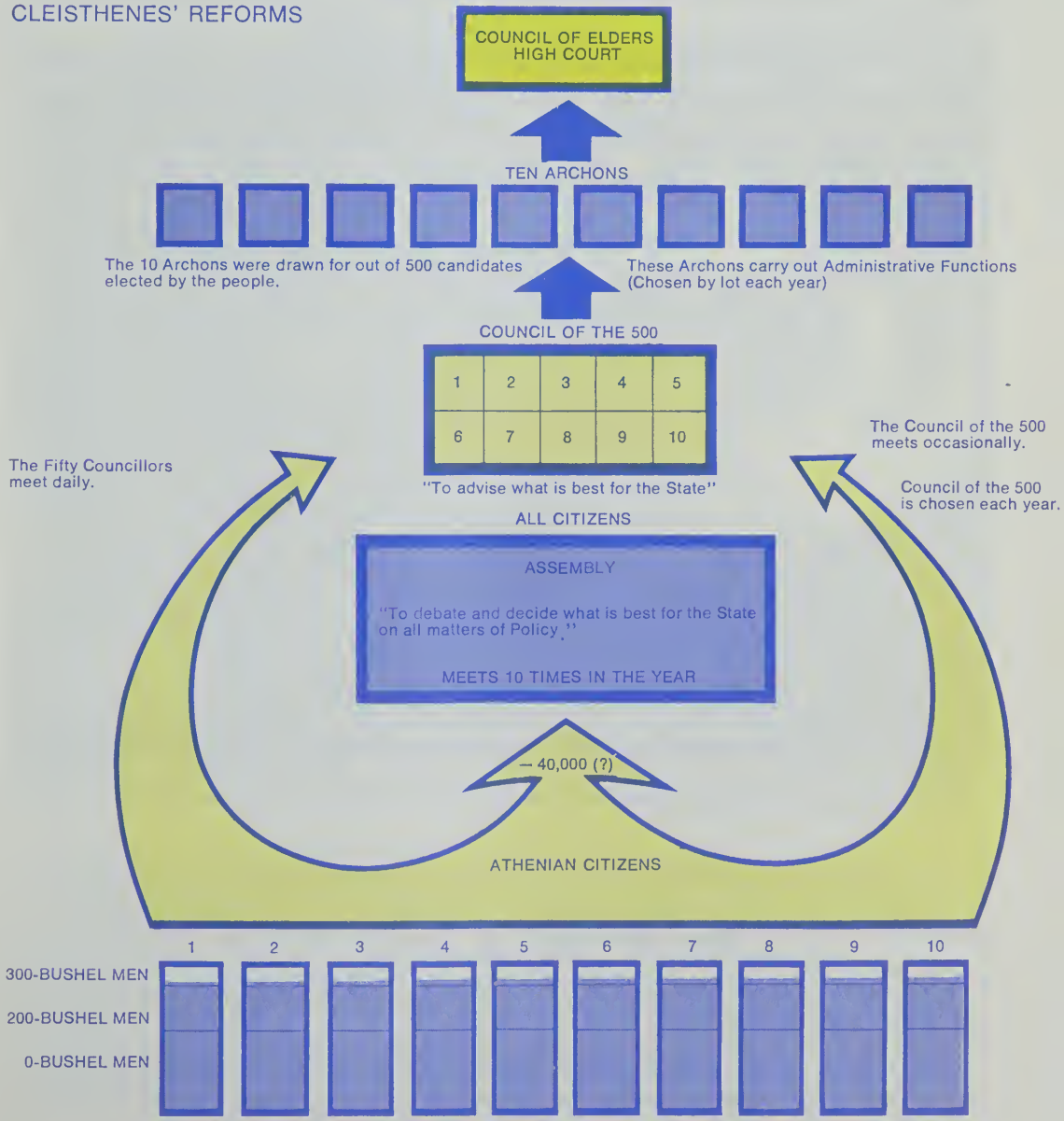
CLEISTHENES' NEW COUNCIL

Cleisthenes wanted his newly formed tribes to do more than just compete in games and festivals. To this end, he reduced the powers of Archons and gave most of their powers of government to a newly formed body of citizens called the Council of the Five Hundred.


One of us is Chairman each day while our Tribe governs.
My Deme of Pallene has many of its citizens present.
Only citizens who are 30 years old and have a 200-bushel income can sit in this Council.
No man can be chairman more than twice.
We don't normally meet like this in full Council.
Our turn at governing is decided by lot.
I am of the Tribe of Oeneis. We are chosen by lot.
When we govern we will prepare decisions which will be placed before the Assembly.
We are 50 citizens of the Tribe of Aegeis.
I am of the Tribe of Leontis. We too have 50 citizens present.
Aegeis' 50 representatives will manage the Government of the City for 1/10 of the year.
No man can sit in the Council more than twice.
When our Tribe governs our 50 members will meet each day.
No man can serve two terms in a row.

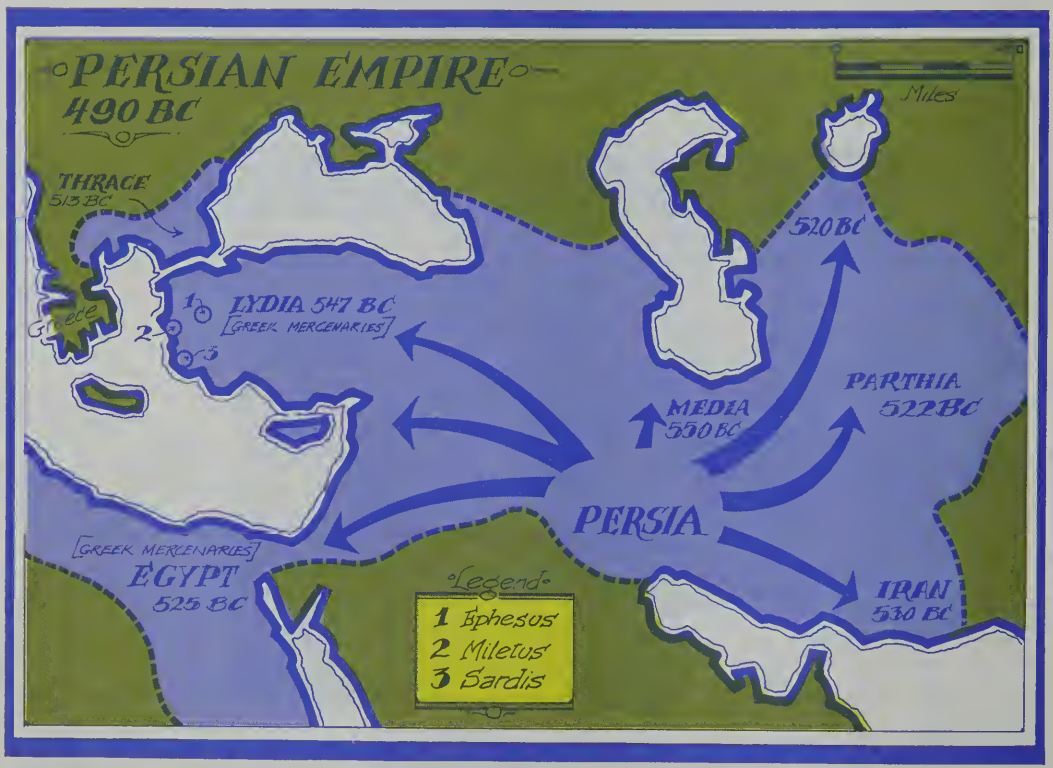
1. In time, Hesion's youngest son became a member of the Council of the Five Hundred.
   (a) Show how Hesion's son could qualify for membership in the Council.
   (b) Show how Hesion's son would become a member of the Council.
   (c) Show how Hesion's son would carry out his duties as a Councillor.
2. Review what is meant by the word "democratic" (see page 27). In what ways is government by the Council of the Five Hundred more democratic than the old archon system of government? Explain.
3. Is this more democratic system of government certain to provide better government than that provided by the Archons?
4. Greek democracy is spoken of as "direct democracy." What this means is that all the citizens of Attica can come and sit in the Assembly. Democracy in Canada is "representative democracy." What does this mean? Why not have direct democracy?

5. *Greek democracy came about mainly because of the Greek environment.* Do you agree with this statement? How much evidence can you find to support it?
6. If a person from another land such as Persia asked you, "Who is the ruler here in Attica?", what would you tell him? Who would you take him to see?
7. What additional changes do you think the people of Athens will probably make in the system of government? Explain.
8. The Athenian government has been called " a government run by amateurs." See if you can find out what this means? Is the remark intended as a compliment or as a criticism?


CLEISTHENES' REFORMS
COUNCIL OF ELDERS
HIGH COURT
TEN ARCHONS
The 10 Archons were drawn for out of 500 candidates elected by the people.
These Archons carry out Administrative Functions (Chosen by lot each year)
COUNCIL OF THE 500
1 2 3 4 5
6 7 8 9 10
"To advise what is best for the State"
The Council of the 500 meets occasionally.
Council of the 500 is chosen each year.
The Fifty Councillors meet daily.
ALL CITIZENS
ASSEMBLY
"To debate and decide what is best for the State on all matters of Policy."
MEETS 10 TIMES IN THE YEAR
— 40,000 (?)
ATHENIAN CITIZENS
1 2 3 4 5 6 7 8 9 10
300-BUSHEL MEN
200-BUSHEL MEN
0-BUSHEL MEN

The Great War

Unit 1 / The War Maps



1. Why is the large blue area called an Empire?
2. Why are the Greek States called "states" and not "empires"?
3. Is there a region called the State of Persia? What would this be?
4. In what ways does this map suggest that a war might begin between the Greek States and the Persian Empire?
5. Should such a war begin, which side would you choose to be on? What reasons for your choice can you find on the map?

THINGS TO KNOW

Mercenaries are soldiers who will fight for any country that will pay them well.

THINGS TO KNOW

The Greeks who settled the coast of Ionia were known as Ionians. The Athenians and Eretrians were related to the old Ionian tribes.
Examine the map on this page. Can you locate this region on the map on page 38.

1. This map tells a story. See if you can write it down.
2. What additional evidence does this map offer that would suggest a war might begin between the Greeks and the Persians?
3. A story is told that the King of Persia, hearing of the Ionian Revolt, told his servants to say to him every day "Remember the Athenians." Why?
4. Hecataeus urged the citizens of Miletus not to revolt. But since they were determined to do so, he urged them to build a fleet more powerful than the Phoenician fleet. Study the map to understand Hecataeus' reasoning.
5. Was the decision of Athens and Eretria to send aid to help their cousins in their revolt against Persia a wise one? Would it not have been better to keep out of it?

After burning Sardis, the Athenians decided it was best to leave the Ionians to their fate and to sail for home. The Persian forces closed in on the Ionian Greek Cities. The only means of escape was the sea. The Ionian Greeks ordered Dionysios to collect the naval forces of the combined cities to keep the sea lanes open. Dionysios tried to rally his forces with the following speech.

"Our cause is now balanced on 'the razor's edge' whether we are to be free or slaves! If you are prepared to endure hardship, here and now, you shall beat the enemy and be free. So, obey me!"

Dionysios trained his crews and did not let them go ashore. But the Ionian sailors began to complain of being ordered about in this way, and some, fearing the worst, thought of going home to protect their own cities.

While the crews grumbled, the Persian fleet appeared off Lade, which is an island near Miletus. The Ionians hastily prepared their fleet. According to their battle plan, the ships of Samos and Lesbos were on the right, those of Miletus on the left, and those of Chios in the middle. But before the fleet could meet with the enemy, the Samos squadron hoisted sail and fled. The ships from Lesbos, seeing this happen, also fled. In the Battle of Lade the men of Chios and Miletus fought hard, but their numbers were too small. They were soon forced to retreat and leave the city of Miletus defenceless.

1. After you have read this account of the Battle of Lade, why should you remember the name Hecataeus?

2. From what you have read here, would you say that Ionian Greeks lack courage? Explain.

3. What would appear to be the most obvious weakness of the Ionian Greek?

4. Shortly after the Battle of Lade, Miletus, the most important of Ionian cities, was captured and destroyed. The men of Miletus were all killed, and the women enslaved. When an Athenian poet wrote a play called, "The Fall of Miletus," he was hauled into court, fined 1,000 drachmas, and told never to have the play performed again! Why did Athenian justice treat a poet so harshly?

5. Why did the leader of the fleet, Dionysios, liken the situation to a "razor's edge"?

6. The King of Persia sent messengers to the Greek cities demanding "earth and water." What was the real reason for demanding such common "gifts"?

7. Many Greek States agreed to the demands of the messengers, but two states, Sparta and Athens, killed the Persians. How do you feel about this?

8. In your opinion, if war should come, who would be to blame?

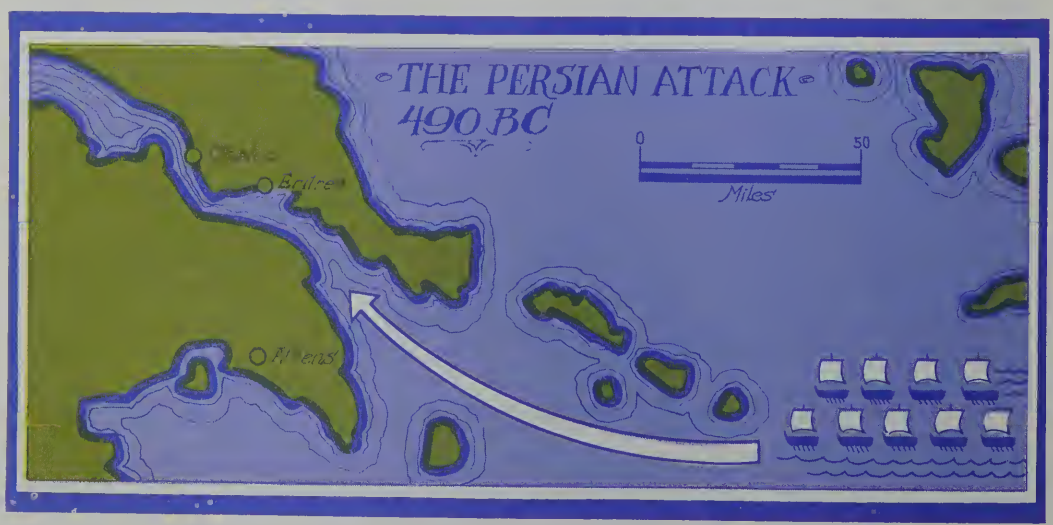
9. In 490 BC a large Persian army sailed across the Aegean Sea and attacked Eretria. For six days the Eretrians defended themselves. But on the seventh day, a traitor let the Persians in and the City was taken. Eretria was burned and the people enslaved. Did Eretria deserve such a fate?

10. Study the information on this page. Review the opinions you formed of the Ionian Greeks on page 41. What are your conclusions? How do you explain the Greek attitude?

THINGS WORTH KNOWING

The Eretrians appealed to Athens for help in order to meet the Persians. After much discussion the Athenians decided against direct aid, but instructed their settlement at Chalcis to send its 4,000 men to the defence of Eretria. The men of Chalcis, however, thought better of it and crossed over into Attica to help in the defence of Athens.

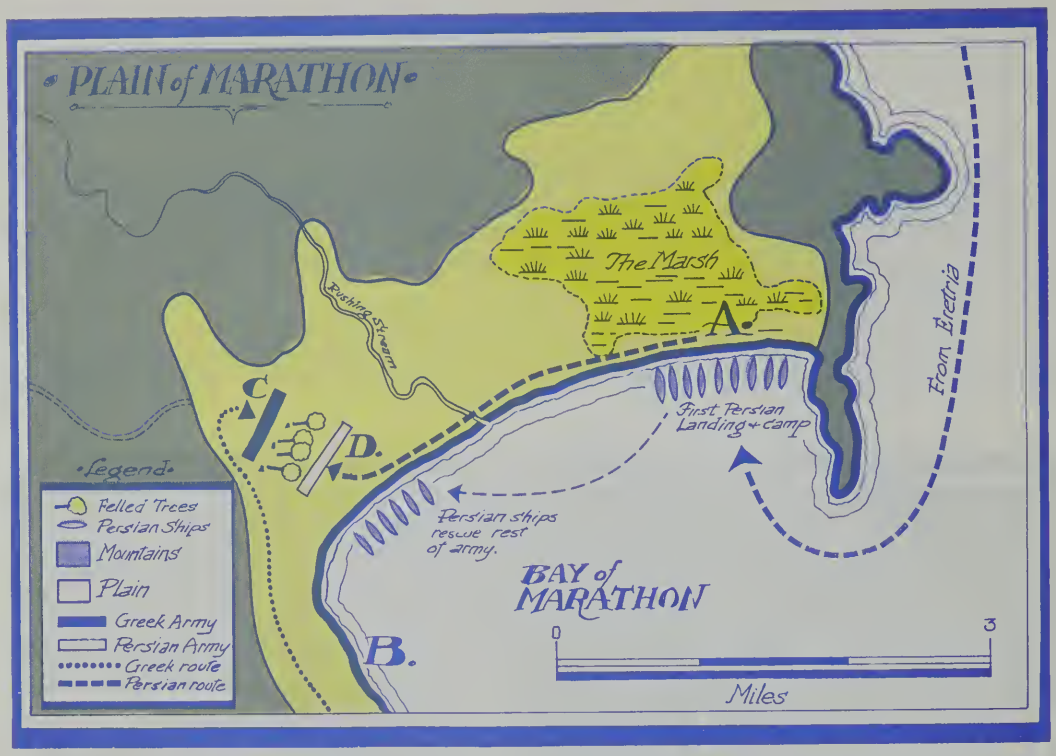
When Athens heard of what had happened to Eretria, she asked Sparta for help. The Spartans said they were willing to help, but their laws would not let them march before the moon was full. After the religious celebrations of the night of the full moon were over, the Spartans promised to march. This would not be until August 12, after which it would take two days' march to reach Athens.



Having destroyed Eretria, the great Persian Army boarded its ships and set sail for Athens. Landing an army of such a size, together with its baggage and horses, is very difficult especially when exposed to enemy attack. Choose the most suitable landing spot. There were four considered by the Persian Generals, marked A, B, C, and D on the map. Explain your choice of landing spot.

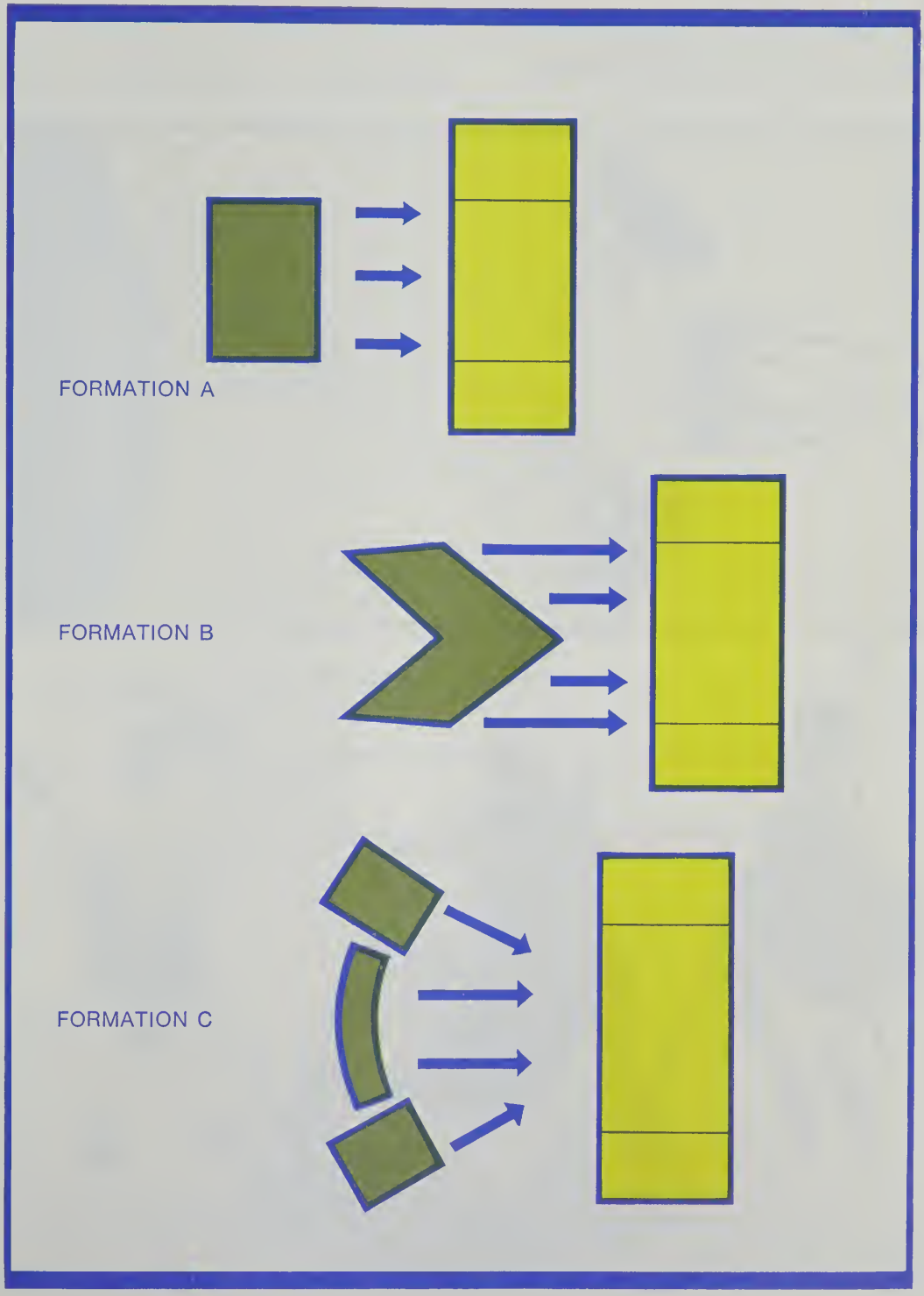
Not only the Persians had decisions to make. The Athenian Assembly debated where it would be best to defend against the enemy. Many urged that they stay behind the walls of

the city. Others said the city should be abandoned and the people moved to the Island of Salamis. The decision was made to meet the enemy in the field. Ten thousand Athenian Hoplites made ready to march once the position of the enemy landing was known. Defend Athens' decision to fight the Persians in the open field. Use the argument that the Athenians themselves would use from their own experiences.



Here is a map of the place where the Persians actually landed.

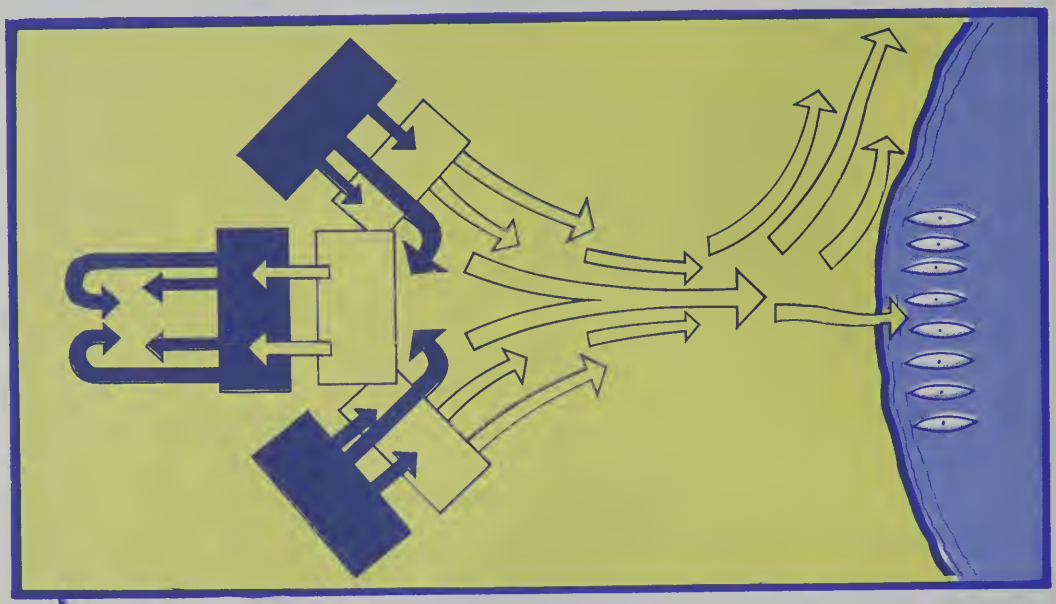
1. The Persians landed on August 11 at point A. Why not at point B? It is three miles closer to Athens.
2. The Persians, by remaining all day at A, gave the Athenians time to march to meet them and to take up a position at point C. What clever reasons might the Persians have for staying at point A?
3. The position taken by the Athenians at C was a good choice. Study the map to learn why.
4. The Greeks cut down trees and placed them with the branches facing the enemy. Why?
5. Why would the Athenians wish to delay fighting?
6. On August 11 the Persian Army moved from A to D and now was within a mile of the Greek position. That evening, under cover of darkness, the Persians placed back on board the ships most of the cavalry. Why? If the Greeks were to learn what the Persians had done, why was the Persian position at point D important?
7. The Persian actions were bound to force the Greeks to attack. Why did the Persians decide they must force a battle?
8. Ionian Greeks told the Athenians what had happened. And so, at dawn, the Athenian Hoplites advanced from their position. When within range of the Persian archers, they charged on the run. On the next page are three attack formations. Which of the three would you choose for attacking the Persian lines? Explain why.

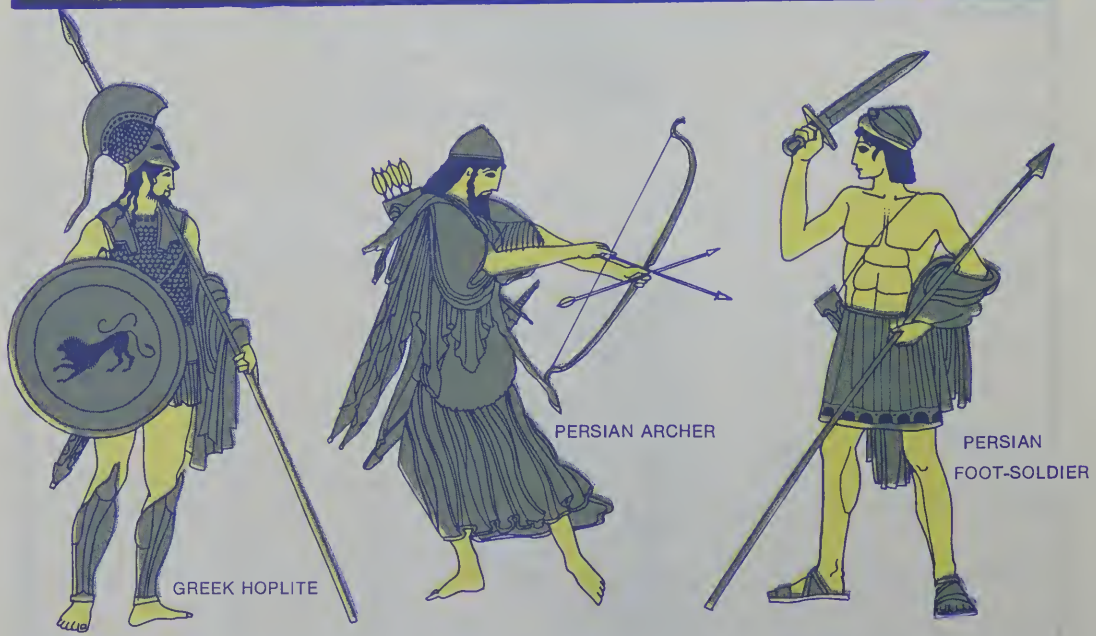

FORMATION A
FORMATION B
FORMATION C

Study the diagram on this page. It describes the probable action at the Battle of Marathon. Write an account of the battle from the details on this diagram.

FACTS WORTH KNOWING

Greek Forces .. 10,000 Infantry
Persian Forces .. 25,000 Infantry & Cavalry





In the Battle of Marathon, 192 Athenians were killed; the Persians lost 6,400. Some writers say the Athenians probably had about 1,000 wounded. Study the pictures on this page. Why were so few Greeks killed in comparison to the number of Persians killed? And why were so many Greeks wounded in comparison to the small number killed?

Unit 4 / The Case of Hippias

(As told by Hippias . . .)

You ask me how I, an Athenian, can serve the Persians and aid them in attacking Athens. Let me tell you how my love of honor and my love of Athens causes me to side with the Persians. It was in the years of starvation that my father, Pisistratus, stepped forward and offered himself to the City. Under his guidance Athens soon rose from her poverty and her position of no account and became rich and strong. My father invited poets, architects and sculptors to come and live in Athens. To do this my father gave his own money so that each man might rest beneath his own fig tree and pick the fruit of his own vine. To the City he brought peace and to the people contentment. And he kept the Government of Solon so that each month the people might gather and vote for my father.

When my father died, the good people turned to me and persuaded me to continue my father's work. So I served the people. But there were evil men who killed my brother and who would have killed me too. I became bitter. I decided to leave these wicked and ungrateful people. But now I am old and long to see the land of my people. I would remember my brother by searching out his murderers. I would save my beloved City from the evil men who govern it.

It is for these reasons I place my trust in Darius, King of the Persians. He has pledged to help me punish the wicked, to save the City, and to restore me to my rightful place. For such a cause I join the King's ranks, and guide his armies to certain victory. For mine is the cause of justice, and my sword the sword of vengeance.

1. Do you think the personal feelings of Hippias are good enough reasons for helping the Persians in their attack on Athens? Explain.

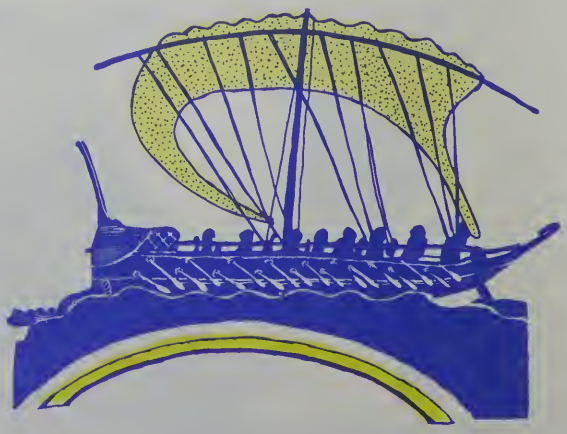
2. Do you agree that, if Hippias was a wise ruler, it would be in the best interest of the state to restore him to power?

3. If you were one of the Athenians who opposed Hippias, how might you write THE CASE OF HIPPIAS?

The defeat at Marathon was not forgotten by the Persians. Darius died, but when Xerxes became King of Persia he promised to destroy the Greeks. Xerxes began vast preparations and ten years after Marathon the greatest army the world had ever seen was ready for a second invasion. Following is a brief description of the army as it marched out of Sardis in the month of May, 480 BC.

First came the baggage, followed by a mixed array of men from nations representing all parts of the Empire. Then the King's bodyguard marched by. It was composed of 2,000 infantry and 2,000 horse. These were followed by the chariot of the King of Kings. Then came 10,000 cavalry, followed by 10,000 infantry known as "The Immortals." All of these were Persian. Then followed, in great disorder, the fighting troops of forty-six nations. The whole army numbered about 300,000 soldiers. On the next page you can see the variety of troops that marched in the Persian Army. When the Great Army reached the sea, it was joined by a great fleet of warships and transports. The battleships of those days were the slim, low-riding triremes. Since the Persians were not sailors, they used the fleets of other conquered nations. Here is the list of triremes.

Phoenician	300
Egyptian	200
Cyprian	150
Cilician	100
Pamphylian	30
Lykian	50
Karian	70
Ionian	290
Cyclades	17
TOTAL	1207



When the Great Army reached the narrow neck of water separating Asia from Europe, Xerxes ordered his engineers to build a bridge of boats. The picture here shows the crossing of the Hellespont.

1. How is the "bridge" held together? How is it held in place?
2. The first bridge that was constructed did not hold together. What reasons can you suggest that would explain why such a structure would be difficult to hold together?
3. Xerxes chose to punish his engineers for their failure to build a strong enough "bridge." What punishments do you think he would order? Find out what punishments he did order.
4. Building a bridge such as this must have required a great effort. Why not just ferry the army over in boats?
5. See how many of the nations making up the Persian Army and Fleet you can locate. Mark these on an outline map of the Persian Empire.

Unit 6 / Xerxes talks to an exiled King of Sparta

"Demaratus," said Xerxes, "Tell me, will the Greeks dare to lift a hand against me? My own belief is that they are not sufficient to stand against the attack of my army. But it is your opinion I would like to hear."

Said Demaratus, "I think highly of all Dorian Greeks, but what I say applies only to the Spartans. They will not under any circumstances accept terms from you which would mean slavery. They will fight you even if the rest of Greece submits."

Said Xerxes with a laugh, "My dear Demaratus, how is it possible that a few thousand men can stand up to an army as big as mine, especially when they are not under a single master, but all perfectly free to do as they please. If, like ours, their troops were under the control of a single man, then possibly, for fear of him, they might show some courage, or let themselves be whipped into battle. But if every man follows his fancy, it is not conceivable that they fight as one."

"Yes," said Demaratus, "the Spartans are free, but not entirely free, for they have a master, and that master is Law. The Law commands. The commands of the Law require that he never retreat in battle — to conquer or die."

1. Who is Demaratus? Why does he serve the King of Persia? Find Sparta on a map.
2. Why does Xerxes allow Demaratus to live at his court?
3. It would seem that Xerxes was accumstomed to expressing his own opinion before he listened to what anyone else had to say. Why?
4. According to Demaratus the Spartans would fight to the death to preserve their freedom. Would it not be better to be a slave and stay alive?
5. Demaratus says, "The Spartans are free but not entirely free." What does he mean? Are we who live in democratic countries "free but not entirely free"?
6. We may agree with Demaratus that our actions are governed by Law, but we may not agree with the kinds of laws that controlled the Spartans. What do you think?
7. Although the Spartans forced Demaratus out of the country, he seems to speak with pride of his homeland. What does this suggest of Spartans?

Day 1 The army marches from Therma.

Objective: To secure the Gulf of Pagasai for the Fleet.

Day 12 The Fleet leaves Therma . . . and anchors that night on the open coast of Thessaly.

Day 13 North-east gale . . . ships beached . . . 400 triremes wrecked . . .

Day 14 Gale continues . . .

Army reaches Gulf of Pagasai.

Day 15 Gale continues . . .

Day 16 Weather calms . . . Fleet limps into Gulf of Pagasai.

Xerxes orders 200 triremes to sail around the Island of Euboea.

Day 17 The main Fleet in the Gulf re-fits and re-groups.

The 200 triremes are destroyed in a storm off Euboea.

Day 18 First assault on Thermopylae by Median troops.

Day 19 Second assault on Thermopylae by the "Immortals."

Persians begin to outflank the pass at Thermopylae.

Day 20 Greek and Persian Fleets engage in naval battle off Cape Artemisius.

Gale
Wrecks
Gulf of Pagasai
200 Triremes
Naval Battle of Artemisium
Gulf of Mali
Thermopylae
Combined Greek Fleet
EUBOEA
Storm
Chalcis
Eretria
Legend
Route of Persian Fleet
Route of Persian Army
Route of Greek Fleet
Persian Fleet
Greek Fleet
Number of Days
Athens
Wrecked Galleys
Salamis
100 Greek Triremes
53 Greek Triremes
0
50
Miles

1. Why did the fleet delay 12 days before leaving Therma?
2. Instead of following along the coast in support of the army, as was usually the practice, the fleet was not to be in touch with the army for two weeks. How can this be explained?
3. Greeks tell of Xerxes sitting idly for four days, hoping the Greeks would get tired of defending Thermopylae and go home. What better reasons can you give for Xerxes waiting four days?
4. Why was it important that the army and navy stay together?
5. While the fighting was in progress at Thermopylae, the presence of the Greek fleet made it dangerous for the Persian fleet to enter the Gulf of Mali. Of what importance was this to the defence of Thermopylae?
6. The 200 Persian triremes that were ordered out to sea on Day 17 had a very important objective. What was the objective? Why was it important?
7. Study the route taken by the 200 triremes. Why not follow the coast?
8. The storms on Days 13-15 and on Day 17 heavily damaged the Persian fleet.
   (a) Why was the storm on Day 17 of great help to the Greek defence?
   (b) Is it reasonable to assume that the Greek Fleet suffered similiar damage?

According to Greek belief, Boreas, God of the North Wind, took human form and married an Athenian girl, the daughter of Erechteus. Boreas was therefore on the Greeks' side and they offered sacrifice to him and begged him to come to their aid. A strong gale came out of the Northeast and made the sea churn like a "Pot on the Boil." The Athenians said, "Boreas has helped us." They also offered thanks to Poseidon.

According to the Persians, this storm was caused by the gods being displeased. Their Magi, or Wise Men, put magic spells on the wind, made offerings to the sea-nymphs and, after three days, brought the storm to a halt.

On Day 20 the Persian Fleet, having reorganized after the storms, advanced out of the Gulf of Pagasai and into the narrow channel. At the same time, the Greek Fleet moved up to meet them in the narrows. To give way here would surrender the channel and expose the defence at Thermopylae to attack from the sea. The two great galley fleets crashed head on. Most of the fighting was on the decks where marine soldiers boarded the enemy craft and fought hand to hand. As the sun set both sides backed away exhausted. The Greeks were not beaten, but neither was the enemy. Then news came that Leonidas and his defenders had been cut off and killed. There was now no need to cover the flank. Leaving their campfires burning, the Greeks boarded their ships and headed south to join the southern fleet.

But what had happened to the defenders of the Pass at Thermopylae? Here is the story of that battle as told by the Greek historian Herodotus.

Xerxes waited four days expecting the Greeks to run away. When, however, on the fifth day he found that they were not gone, he grew angry. Thinking their firm stand was mere pride, he sent against them the Medes and Cissians with orders to take them alive. So the Medes rushed forward and charged the Greeks, but fell in vast numbers. *It became clear to the King that he had plenty of troops but very few warriors.*

Then the King called forward his Immortals. *Everyone thought that they would quickly finish the job,* but they had no better success. The Spartans proved to be far more skilful at fighting. At last the Persian Immortals, finding all their efforts to capture the Pass had failed, withdrew to their camp.

Next day they continued the fight but with no success. Just when Xerxes was in despair, *a traitor Greek, for the sake of a reward, told the King that there was a secret path* over the mountains that could get behind the Greeks.

He at once sent troops to climb the path. The Greeks guarding the Pass had little warning that they were betrayed. On the third day, the Spartans, reckless of their own safety, and knowing they could not escape, *fought with a fury of men who knew they were about to die.* By this time their spears were all split and so they fought with their swords. As they struggled, Leonidas, the Spartan leader, fell fighting bravely. Then those that were left stood close together defending themselves to the last. Those that still had swords used them; those who did not, resisted with their teeth and their bare hands until they were overwhelmed. *Thus bravely did three hundred Spartans die.*

1. Study the italicized passages in the account of Herodotus. Write down your opinions of each of these passages.

2. Why might Xerxes recall his talk with Demaratus? What proof is there here of what Demaratus said?

3. Would you have done what the Spartans did? Do you think the Spartan decision to fight to the death was worth it?

Unit 9 / The Battle of Salamis

Having destroyed the brave defenders at Thermopylae, the Persian army continued its march southward. The Spartan generals, whose troops were the mainstay of the Greek forces, decided to withdraw to a position marked as the Isthmus on the map. Here the Spartans had already begun to build a wall. The withdrawal to the Isthmus was greatly opposed by the Athenians, but the Spartans and most of the other Greek allies refused to listen to their pleas. Much to the great disgust of the Athenians, the City of Athens was captured without much of a fight and burned to the ground.

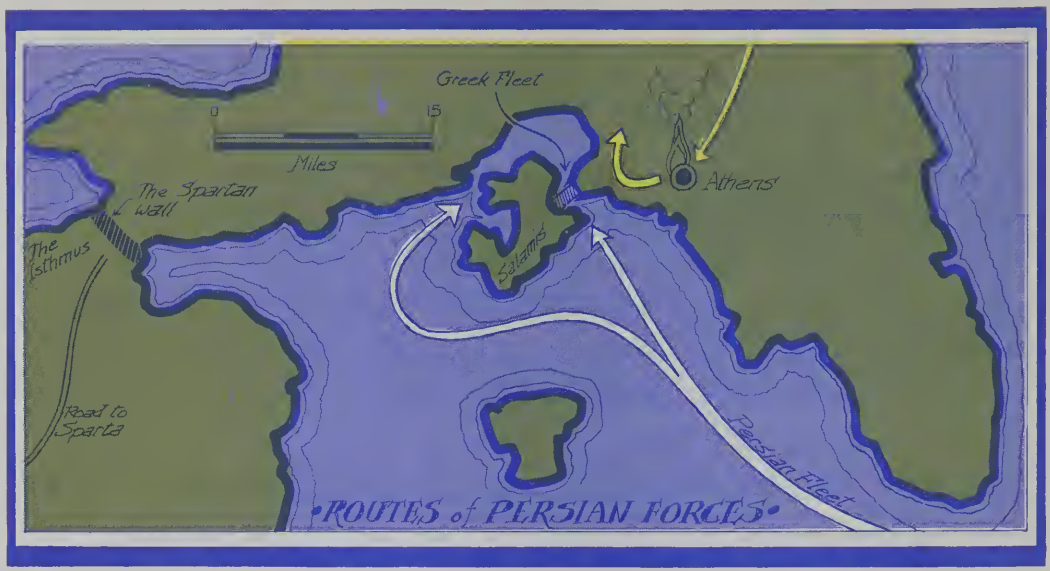
When the Persian forces marched into Athens, they found the City deserted, for while the invasion by land was in progress, the Athenians called upon the combined fleet of the Greek states to help ferry all the people of Attica over to Salamis Island. It was here that the Athenians chose to make their defence, not at the Isthmus. Themistocles, the Athenian leader, called the Greek states to hold their fleets in the narrows between the Island of Salamis and the mainland. This, he argued, would force the Persian fleet to fight in a narrow strait of water where their lighter and faster ships would have little advantage. The Spartans, however, argued that it would be impossible for the fleet to retreat if the battle went against them. Already a cloud of smoke could be seen rising over the City of Athens. What was there to save now?

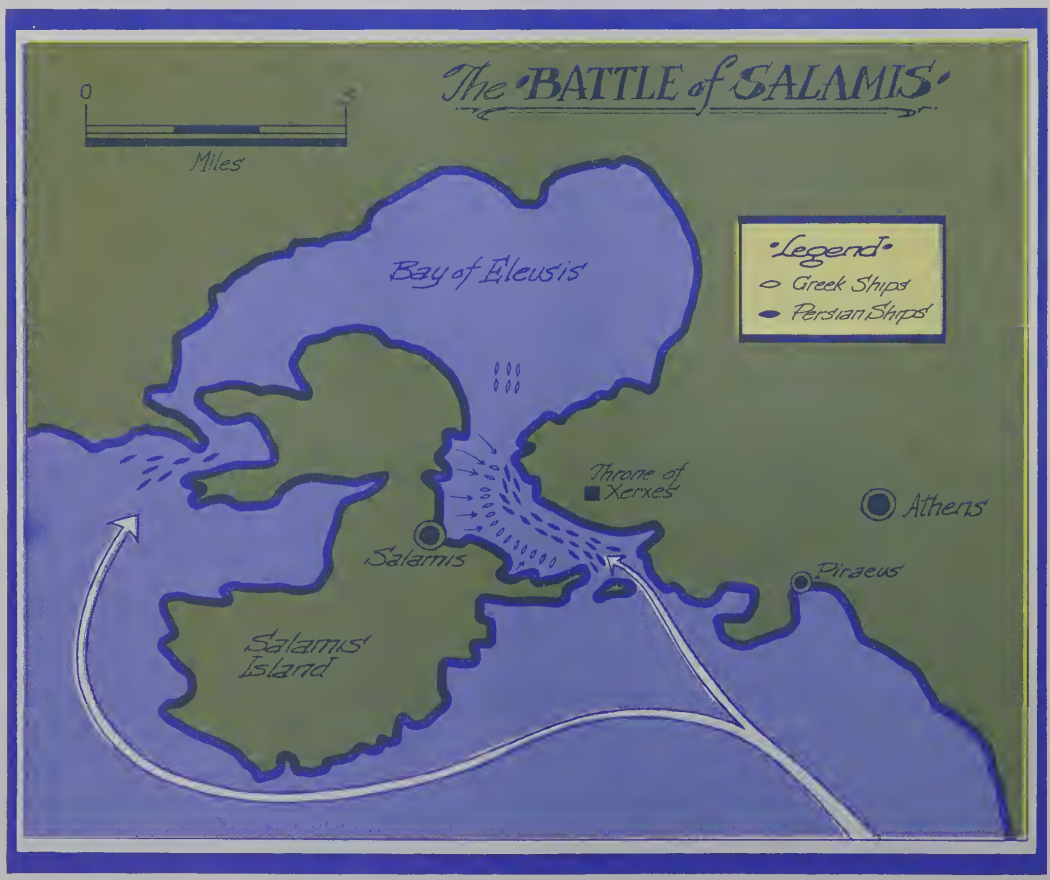
But the Athenians were firm. If the southern Greeks refused to fight in the narrows, then the entire Athenian fleet of about 200 triremes would load all the people of Athens on board and sail for Italy. This threat was sufficient to silence the opposition for the time being.

The Persian fleet, however, would not risk entering the Straits of Salamis, and after three weeks the Greeks were again divided on whether or not to stay at Salamis. Many finally declared they would sail the next day to help defend the Isthmus.

Thereupon, Themistocles did a very strange thing. He sent a messenger to Xerxes with this information:

"I, Themistocles, wish to report the truth to the great Xerxes. Believe me when I say the Greeks are divided on whether or not to fight, and many are preparing to flee on the morrow. If you attack now, surely there will be a great victory. And if you send a strong fleet to block the western channel, the victory will be complete."


Greek Fleet
0
15
Miles
The Spartan Wall
The Isthmus
Athens
Salamis
Road to Sparta
Persian Fleet
ROUTES of PERSIAN FORCES


The BATTLE of SALAMIS
0
Miles
Legend
Greek Ships
Persian Ships
Bay of Eleusis
Throne of Xerxes
Athens
Salamis
Piraeus
Salamis Island

Remembering the Battle of Lade, Xerxes immediately ordered his Egyptian ships to block the western channel. He then ordered the remainder of the fleet to enter the Straits of Salamis and destroy the enemy. But as the great fleet attempted to move in formation up the narrow channel it was forced to extend in a long line.

This was for the Greeks their opportunity. At the sound of a trumpet, the Greek ships suddenly appeared out of the bays of Salamis and charged straight into the side of the long line of the enemy. If their bronze beaks did not sink the enemy, then their armed marines boarded the enemy vessels and attacked the crews. Soon the whole Persian fleet was in confusion. Those that could, hoisted sail and fled for open water.

The Battle of Salamis was a great victory for the Greeks, for although the Persian fleet was still very strong, Xerxes ordered it to return home. He, himself, decided to abandon the campaign and return to Persia by land.

1. Following the defence at Thermopylae, there was much disagreement as to where the Greek forces should make a second stand. The Spartans insisted that it be at the Isthmus. The Athenians argued for a line of defence to the north. Present arguments for both sides.
2. Why did Xerxes order the City of Athens burned?
3. Before burning the City, the Persians removed many valuable statues. These two statues were seized and taken all the way back to Persia. Why were the Persians anxious to "capture" these two statues?

4. The Spartans and their allies claimed that it would be "suicide" for the fleet to stay in the Bay of Salamis. Study the maps and argue their reasons for leaving.
5. The Athenians claimed that it would be "suicide" if the fleet did not stay and fight in the Bay of Salamis. What arguments would they give?
6. If you will recall the tactics at Thermopylae, why would it have been bad for the Spartan defenders at the Isthmus if the Athenian fleet had carried out its threat to leave for Italy?

7. Why would the Persian fleet choose to wait three weeks before attacking the Greek fleet? Compare this with Question 2 on page 44.

8. The Athenian leader, Themistocles, must have been a traitor to send such a message to Xerxes. Study the message. Is Themistocles' information reliable? If it is, then isn't Themistocles a traitor to the Greek defence?

9. What exactly would Xerxes recall from the Battle of Lade that might make him believe the advice of Themistocles?

10. Before the invasion, the Athenians went to the priests at Delphi for advice as to what to do. Here is what they were told:

    Athens has angered the great God Zeus. But Zeus will grant the Athenians one favor — a wooden wall that can alone withstand. But do not wait for the invader to come. Withdraw and turn the back and face again divine Salamis.

    This advice confused many, but Themistocles declared that he knew what the Gods meant, and as things turned out, he was right. Since you know how things turned out, you should be able to figure out how Themistocles interpreted the advice of the Gods.

11. Henceforth, the Athenians were known among the Greeks as "the first among equals." What does this expression tell you about Athenians in particular and Greeks in general?

12. As the Athenians charged at the enemy line, they would shout encouragement to their fellow Athenians and to their allies. We will never know what their battle-cry actually was. But can you imagine the Athenian leader shouting "Remember Lade! Remember Lade!" In what ways would this battle-cry prepare you for the fight?

THE GREEK OATH

I SHALL FIGHT TO THE DEATH, I SHALL PUT FREEDOM BEFORE LIFE, I SHALL NOT DESERT COLONEL OR CAPTAIN ALIVE OR DEAD, I SHALL CARRY OUT THE GENERAL'S COMMANDS, AND I SHALL BURY MY COMRADES WHERE THEY FALL.
FINER IS ONE DAY OF FREEDOM THAN FORTY YEARS OF SERVITUDE.

The Struggle for Excellence

Unit 1 / The Greek Miracle

Do you believe in miracles? Some people call the Greek victory over the Persians a miracle. When you think of the size of Greece compared to the size of Persia, you might call the Greek victory a miracle.

After the Persian threat was gone, many interesting things began to happen in Athens. Perhaps we will find that these things, too, were miracles, but in a different way. Writers and travellers who know Athens well seem to think this is true. These people call the Fifth Century in Athens the "Golden Age" or the "Classical Age." It is this time in Athens that we are going to explore.

1. What is a miracle?
2. Read Samuel 1 Chapter 17 in the Bible. Look at the picture on this page. Is it right to call this a miracle?
3. Compare what David was able to do with what the Greeks were able to do.
4. How might some people argue that the Greek victory was not a miracle?
5. How important was size to these victories?
6. What other things besides size would make the Greek victory appear as if it were a miracle?
7. What effects do you think the Greek victory might have on the future of Athens?
8. The story suggests that many interesting things began to happen in Athens. Suggest what these things might be.
9. Find out the meaning of "Golden" or "Classical" Age.

Unit 2 / A man called Pericles

During the Golden Age, Athens was fortunate to have a fine leader. His name was Pericles and he loved his City a great deal. He helped cause many interesting changes in Athens. You will recall that Pisistratus encouraged artists, poets, and tradesmen to come to Athens. As we will see a little later, Pericles made good use of such people during his own time.

1. After looking at this picture of Pericles, what can you learn about him?
2. Does he look like a great leader? Explain.

About fifty years after the Persians burned Athens to the ground, Pericles made a speech to his fellow citizens. This was almost at the end of Pericles' life. The following lines are taken from the speech. Read them carefully.

We are lovers of beauty without extravagance .... Our citizens attend both public and private duties and do not allow . . . their own affairs to interfere with their knowledge of the city's affairs. We differ from other states in regarding the man who keeps aloof from public life not as 'quiet' but as useless. . . . In doing good, too, we are the exact opposite of the rest of

mankind. We secure our friends, not by accepting favors, but by doing them. . . . I claim that our city, as a whole, is an education to Greece. . . . Let us draw strength . . . from the busy spectacle of our great city's life . . . remembering that all this greatness she owes to men with the fighter's daring, the wise man's understanding, and the good man's self-discipline in its performance.

INSPIRATION	HUMANITY
DUTY	SUCCESS
VANITY	CONTEMPT
CITIZENSHIP	PRIDE
ARROGANCE	RESPONSIBILITY
GENEROSITY	BOASTFULNESS

1. In your opinion, why is this speech important?
2. Find out the meaning of each word in the box on the right . How do these words help describe the speech?
3. Does the speech tell you anything about Athens and Athenians? Explain.
4. What does Pericles mean when he says that Athens is an education to Greece?
5. Do you think your community is an education to you? Explain.
6. What does the first sentence in Pericles' speech mean?
7. In your study of the Greeks so far, have you seen anything you might call beautiful?
8. Can you name other people who might think differently about Athens, or even about your own community? Suggest reasons why.
9. Since we cannot ask Pericles about his city, how can we find out more about Athens? Make a list of things you would like to know.
10. Do you believe everything Pericles says about Athens? Explain your position.

Unit 3 / A man called Lincoln

Here is a picture of a man whom you may recognize as Abraham Lincoln. He lived about two thousand years after Pericles and in a different part of the world. This man, too, was the leader of his country. He was the President of the United States of America at a time when the nation was involved in a great war.

1. What does this picture tell you about this man?
2. Does he look like a great leader? Explain.
3. Would you say Pericles and Lincoln were the same kind of men? Explain.

Lincoln, like Pericles, spoke to his fellow citizens. He, too, had some important things to say. The following lines are taken from a speech Lincoln gave after an important battle in the Civil War.

Fourscore and seven years ago, our fathers brought forth upon this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal.

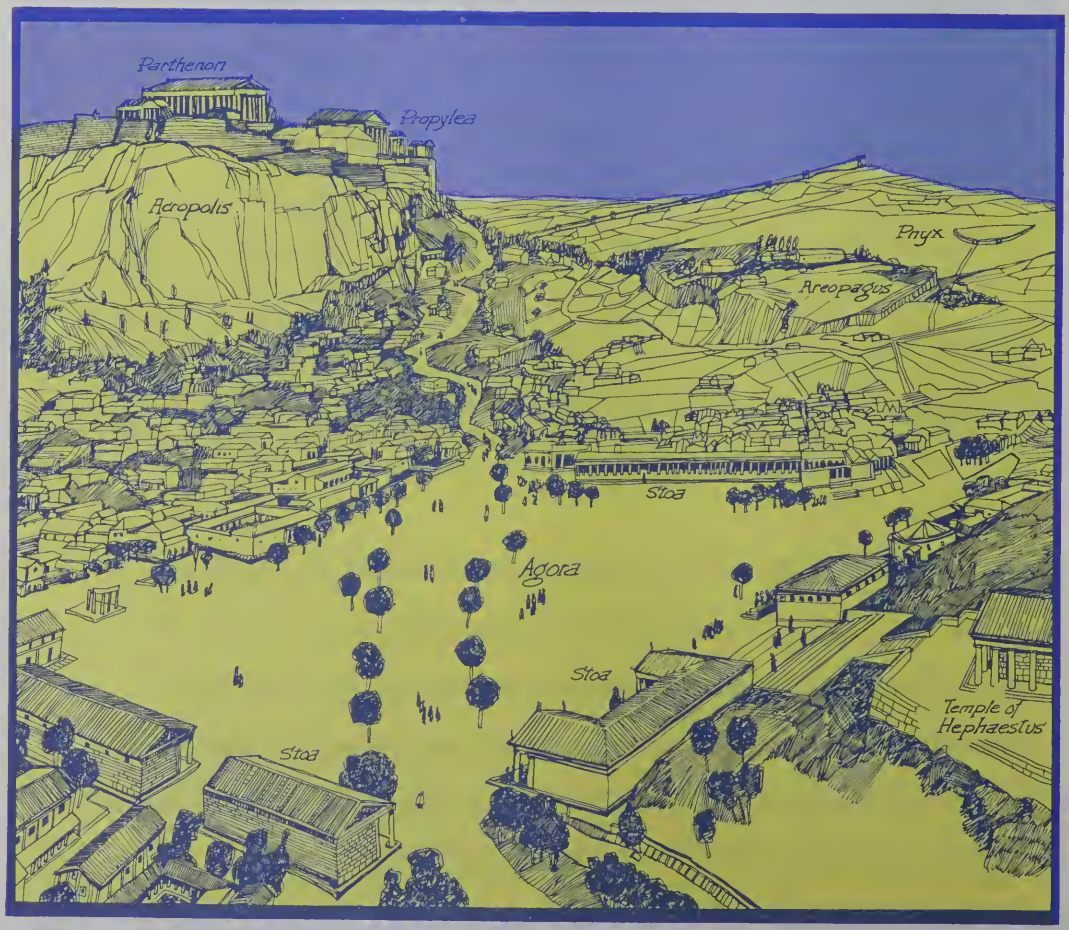
Now we are engaged in a great civil war, testing whether that nation . . . can long endure. We are met on a great battlefield of that war . . . to dedicate a portion of it as the final resting place of those who here gave their lives that this nation might live.
It is for us the living, rather, to be dedicated here to the unfinished work . . . We here highly resolve that these dead shall not have died in vain; that the nation shall under God have a new birth of freedom and that government of the people, by the people, for the people, shall not perish from the earth.

1. After reading this speech, what can you add to what you know about Lincoln?
2. Do the words in the box on page 63 describe this speech too? Explain.
3. Does Lincoln feel the same way about his country as Pericles felt about Athens? Explain.
4. What can you learn about the United States and its citizens from this speech?
5. In what ways do Americans and Athenians appear alike?
6. How do the leaders feel that their citizens should feel toward their countries?
7. What can you tell about the kinds of government these men are talking about?
8. Do you think that the two thousand years between Pericles and Lincoln make much difference in the way they feel about things? Can you explain this?
9. Do you feel the same way about your country?

◄ ATHENS TODAY

PERICLES' ATHENS

Here is the city of which Pericles speaks. Compare what you see here with what Pericles said. Was Pericles exaggerating?
▼



DID YOU KNOW?

Pericles did many things for Athens while he was its leader. He hired tradesmen and artists of all kinds to beautify the City and the Acropolis.
The Pnyx was where the Athenian Assembly met. The Agora was an open square. The Stoa were covered buildings with columns where business was carried on.
The Propylea was the gateway to the Acropolis. The Piraeus was the sea port for Athens.

TEMPLE AT KARNAK IN EGYPT

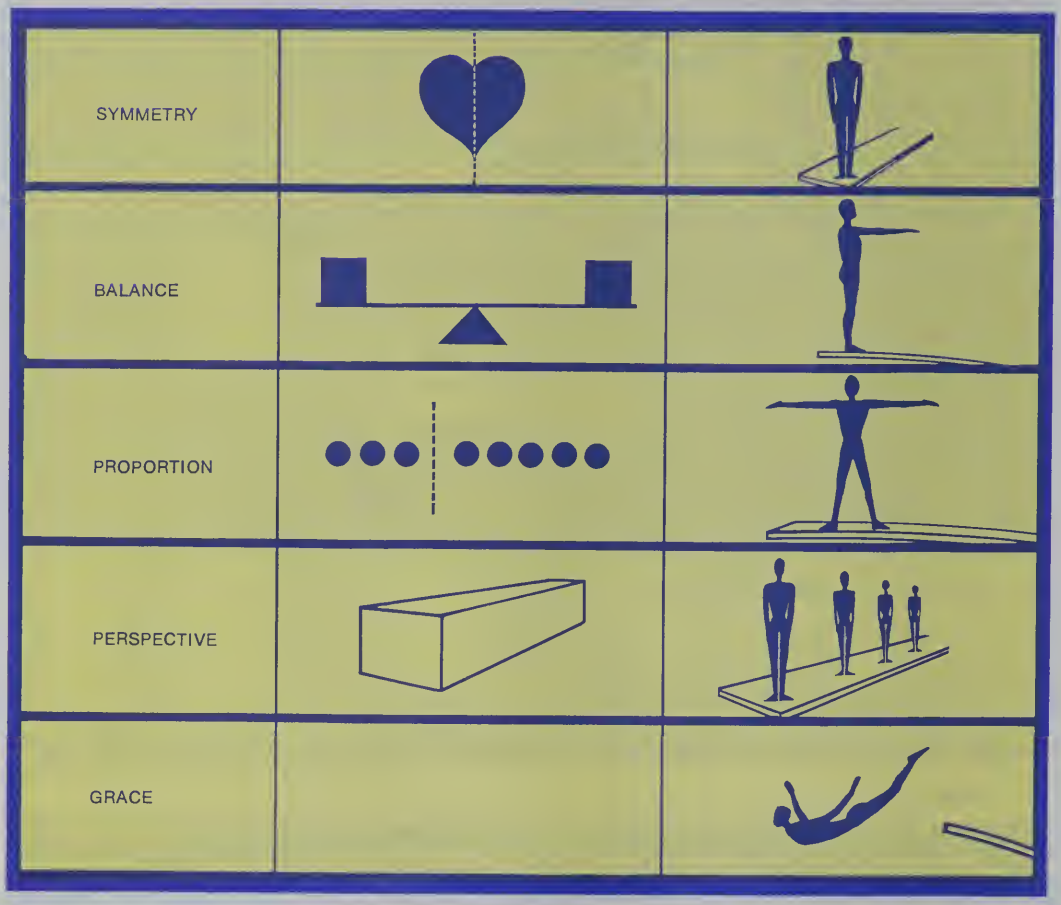
TEMPLE AT PAESTUM IN ITALY

AN ETRUSCAN TEMPLE IN ITALY

1. How do the buildings seen on these pages differ?
2. Find out what the climate is like in Italy and Egypt. What has the weather to do with the differences?
3. Can you find things which look the same in the Greek and Egyptian buildings?
4. Why have the buildings lasted so long?
5. Of what use were these buildings? Why are they decorated?
6. Why were these buildings so large?
7. What do these buildings tell us about the people who built them?
8. In the present time do we have buildings like these? Explain.

DID YOU KNOW?

The Etruscan temple is no longer in existence. It was built of wood. If you travel to Italy and Egypt you can still see the other temples. They are built of stone.



It is hard to understand what the Greeks meant by such things as beauty and perfection. We must think about them very carefully. Look at the ideas on this page. These ideas make up what is known as the "Greek Standard of Excellence." It is a set of values or rules. Apply this set of rules to the temples that you have been looking at. Tell whether or not each temple is beautiful. Explain your reasons.

1. (The words in the left column represent ideas.) Study the pictures carefully. In your own words, explain these ideas.
2. Draw pictures to show the opposite of the ideas seen in the diagram. Are your pictures as pleasing as the pictures in the diagram? Explain.
3. Can you suggest reasons why there is only one picture for the word GRACE?

Keep the above ideas in mind while you look at the following pages and you may begin to understand the meaning of the "Greek Standard of Excellence." There are other ideas that you should explore, such as simplicity, moderation and harmony. You may recall many of these ideas from Solon's poems.

DID YOU KNOW?

The Parthenon is considered the most important building on the Acropolis. Pericles gave orders for the building to be very beautiful. He had help from his sculptor friend, Phidias, and the architects Icthanus and Callicrates. The Parthenon took about nine years to build. If you look closely you will be able to see the work that Phidias did.

THE PARTHENON

1. Apply the Greek Standard to the Parthenon. Is it beautiful according to these rules?

2. Is the Parthenon more beautiful than the Egyptian and Etruscan Temples? Explain your answer.

3. Is the Parthenon more beautiful than the temple at Paestum?

A closer look at the way the Parthenon was built may give us a better idea of what the Greek architects were trying to do. These two drawings are purposely exaggerated by the artist.

1. Which of the two drawings is more pleasing? Why?
2. Which of the two drawings comes closer to the picture of the Parthenon. Explain.
3. Find out the meaning of the expression "optical illusion." Is it connected with the Parthenon? Explain.
4. Do these pictures have anything to do with the Greek Standard?
5. Can you now make up a set of your own rules?
6. Do you think that this was the kind of beauty that Pericles was talking about? Explain your answer.

Man has always been curious about himself. He has been interested in how he looks. He has tried to make his likeness in wood or clay or stone. Like the architect of the Egyptian temple at Karnak, the Egyptian sculptor sought beauty and perfection in his craft. Look at he following pictures. Do you think he succeeded?

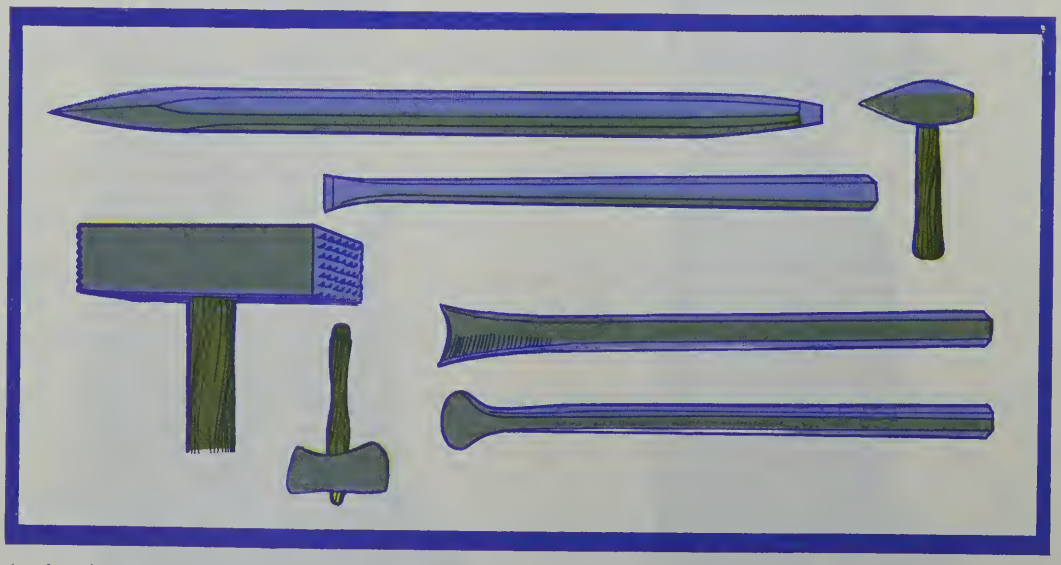
EGYPTIAN STATUE

EGYPTIAN FEMALE MUSICIAN

Like the architect of the Parthenon in Athens, the Greek sculptor sought beauty and perfection in his craft. Look at the following pictures. Do you think he succeeded? Apply the Greek Standard to measure his success.

DISCUS THROWER

CYCLADIC IDOL



1. Look carefully at the tools on this page. What kind of tools are they?
2. Suggest ways in which they might be used?

CHARIOTEER

KORE

1. Place these pieces of sculpture in order according to the time at which they were made. Give reasons for your order.
2. Place these pieces of sculpture in order according to the way you feel about them. Is there any connection between your two lists?
3. The statue of the discus thrower is quite different from the rest. Explain what differences there are. What special qualities does this statue have?
4. What action does this statue show?
5. Why would a sculptor bother with this kind of action?
6. Apply the Greek Standard to these statues. Does this change the way you feel about these statues? Explain.
7. Can you apply the rules that you made up when you were looking at the temples?
8. What can you learn about the Greeks by looking at their sculpture?

DID YOU KNOW?

We are not able to see many real Greek paintings because there are not many left. They have been lost or destroyed. However, we can learn a bit about the time and the painting by looking at Greek vases that have lasted until the present. Perhaps we can see some of the qualities in these paintings that we have seen in the other arts.

Greek pottery was made in many different shapes and sizes. The earlier vases usually had a red background with black drawings. By the time of Pericles the background was black and the drawings were red. This is one way of telling how old the pottery is.

Beauty is truth, truth beauty
— that is all
Ye know on earth, and
— all ye need to know. KEATS

1. Place the vases in order according to when they were made.
2. Greek vases were thought to be the "tin cans" of the ancient world. What do you think this means?
3. Suggest ways in which these vases were used.
4. Why did the pottery-makers use so many different shapes?
5. What can you learn about the Greeks by looking at their pottery?
6. Do you think these vases and paintings are beautiful according to the Greek Standard? Explain.
7. Are they beautiful according to your own set of rules? Explain.

At the beginning of this chapter it was stated that interesting things began to happen after the Persian Wars. Would you call the buildings, statues, pottery and paintings on these pages "interesting things"? Explain your answer carefully.

Another Athenian who felt very deeply about his City was Socrates. He proved his feelings, not only by words, but also by deeds. Socrates was a deep thinker and a remarkable teacher. He taught by asking questions. He said that he was seeking truth. But by doing this he made many important people in Athens angry because his questions often made them look foolish. They thought that they knew more than they really did. Socrates showed them how little they really knew.

Because Socrates felt that his search for truth was so important, he spent nearly all his time questioning and teaching. He would not take any pay for his teaching, and so he had to live a very simple life. He depended on his friends to give him and his family a little food and shelter. Money was not important to him.

As time passed, Socrates made more and more enemies in Athens. Finally, he was put on trial for not believing in the gods and for teaching falsely to the youth of Athens. He said that he was not guilty of the charges, and he defended himself at the trial. However, few believed him and he was sentenced to die. His loyal friends arranged for him to escape, but he refused. He chose to die by drinking poison hemlock rather than oppose the law of his beloved City.

1. Do you think Pericles, Socrates, and Lincoln were alike? Explain.
2. What sort of beauty can you see in Socrates?
3. Is there any connection between Greek art and the life of Socrates?
4. Can you apply the Greek Standard to the life of Socrates?
5. What are the connections between Greek art and Socrates and the poem on page 60?
6. How do the Greeks compare to the Egyptians in the "interesting things" that they were able to do?
7. Did the Greeks create a truly great civilization? Explain.
8. Can you find any evidence in your community of ancient Greek influence?

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DID YOU KNOW?
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